THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For NOVEMBER, 1800.

RECTE DICENDI SAPERE EST PRINCIPIUM ET FONS. HORACE.

ORIGINAL CRITICISM.

ART. I. *The Hiſtory of the Campaigns of* 1796, 1797, 1798 1799, *in Italy and Germany. Tranſlated from the French.* 4 Vols. 8vo. 2l. 2s. Cadell and Davies. London. 1800.

THE firſt volume of this work was publiſhed three years ago, and, having experienced that ſucceſs to which its merits gave it ſo juſt a claim, it has been republiſhed, and, with the three volumes which have been added to it by the ſame able writer, forms a complete and moſt intereſting hiſtory of the continental war, from the commencement of 1796 to the cloſe of the laſt year. The author, in his preface, thus modeſtly ſtates his object and pretenſions.

"He has had no other object and has no other pretenſion, than to furniſh to the future hiſtorian a connected ſeries of authentic materials; and meanwhile to preſent to the military man a ſubject of intereſt and inſtruction. This double object has impoſed upon him the obligation of being ſtrictly impartial. He flatters himſelf that he has been ſo in the ſtatements of facts. It would be vain to expect any greater degree of impartiality from writers contemporary with the French Revolution. Like the law of Solon, it has left no other alternative but that of being its partizan or its enemy. If ſentiments adverſe to it animate the heart, and have guided the pen of the author, every thing induces him to believe that it was only by this means that he could anticipate the

judgment of poſterity. The lapſe of every ſucceeding year is making way for this judgment, and announcing more and more what it will be. The French Revolution may be ſoon, if not already, compared to the decrepid old man, whoſe moral career, though his phyſical exiſtence ſtill continues, is at an end; and who, though a principle of life ſtill animates him, can no longer communicate it. He has loſt the power of action; there is no longer any good to be hoped, nor any evil to be feared from him; if it is not yet time to pronounce judgment upon him, it is nevertheleſs time to form it.

"During all the wars which have preceded this, even during thoſe neareſt to the æra at which we live, the public only knew, and it may be ſaid only deſired to know, the principal facts and the grand reſults, ſuch as the battles and the ſieges. The details of the operations, and the motives which had actuated the Generals, were commonly known only many years after from private memoirs; but as the officers who wrote them, not confining themſelves to giving an account of what they themſelves had ſeen, were obliged to rely for the reſt upon reports often unfaithful, it happened that theſe different memoirs were frequently contradictory, and proved more embarraſſing than uſeful to the hiſtorian, who wiſhed to collect and reduce them into a whole. Hence it is that the Marquis de Feuquieres, and the Chevalier de Folard, the two moſt enlightened officers of their time, give a very different account of the battle which was fought at Caſſano in 1705, between Prince Eugene and the Duke of Vendome. But, during this war, in this point ſimilar to thoſe of antiquity, the iſſue of each campaign being to decide not only the political rights of ſovereigns, but the deareſt intereſts of the people, and even every engagement affecting the moral and phyſical exiſtence of many thouſands of individuals, every one has felt an anxious deſire to know, and every government the neceſſity of making known, facts, to which were attached ſo many fears, hopes, and common duties. Hence numerous and daily official diſpatches have, particularly in the laſt campaign, informed the whole of Europe of every military event; and enabled every attentive and judicious perſon to follow and to judge the connection of the operations. Theſe official accounts have, in proportion to their degree of value, been made the principal baſis of this work; but it would have been incompleat, and only a repetition of what the public had already had under their inſpection, without the private but authentic documents which the author has procured reſpecting thoſe things upon which the official accounts are commonly leaſt explicit or leaſt correct, ſuch as the reſpective forces and loſſes. Thoſe who have attentively followed the progreſs of the Campaign of 1797, and of that of 1799, will perceive that he has had reſpecting ſeveral operations which have continued little known, very circumſtantial private informations."

"The maps which have been added to this work, and which have been expreſsly engraved for it, contain the theatre of all the events deſcribed in theſe three volumes. It will be ſeen from the extent of their ſcale, from their execution, and from the name of the perſon who has engraved them, that neither care nor expence have (has) been ſpared

to

to render them fit for the purpoſe to (for) which they were deſigned. With the exception of a ſmall number of names not to be found in any map, and far the moſt part belonging to mountains, or to ſingle houſes, all the places mentioned in the courſe of the work are laid down in the maps: a correſpondence ſeldom occurring in ſuch caſes, which, among others, the very inſufficient maps of the *Precis des Evenemens Militaires* do not preſent, and which would even be ſought for in vain in the maps of Chauchard, ſo far as relates to the Campaigns of 1796, 1797, and 1799.

"It will be ſeen that the plans of the fortreſſes, annexed to the laſt volume, by which the author has meant to give it a little value, could not be procured from a common ſource, and that they could only be drawn by active witneſſes of the ſieges which they repreſent."

The ſecond volume to which our attention will, at preſent, be limited, contains a brief account of the ſtate of Europe at the commencement of 1797, and brings down the hiſtory of the war to the end of that year. The following outlines of the portraits of the rival commanders of the Auſtrian and French armies, are ably pourtrayed; though we cannot agree with the author, that Bonaparte can be ſaid to be endowed with the *higheſt talents*;—his own account of his operations, we think, are ſufficient to prove that this praiſe is exaggerated.

"The conqueror of Italy burned with a deſire to meet, in the field, the ſaviour of Germany. Both of them had conquered upon their own theatre: they were both young, and eminently brave: both endowed with the higheſt talents, the idols of their armies, and paſſionately fond of glory, which they had both acquired, but upon very different grounds. The firſt had been fighting for uſurpators, (*uſurpers*) with whom he was an accomplice, and had laid waſte foreign countries.—The ſecond had ſaved his own, and ſecured on the head of his brother a legitimate crown. The one had deſtroyed, the other had preſerved; Bonaparte was to be looked upon by poſterity as an Attilla; the Archduke as a Camillus. The conſcience of the former could not fail to tell him, that the glory of his rival was purer, more warranted by reaſon, and far leſs repugnant to humanity. He could not help ſeeing, at once, in young Prince Charles, the protector of Germany, the hope of Europe, and the defender of ſocial order. This was more than ſufficient to ſtimulate the proud and fiery Bonaparte, and to inflame him with the deſire of contending with the Archduke, and erecting his trophies upon the ruins of thoſe of that Prince. Fortune furniſhed him with the opportunity, and every poſſible advantage favoured his deſign. Indeed, the wrecks of the five Auſtrian armies, ſucceſſively formed and diſſipated in the plains of Italy, and in the mountains of the Tyrol, during the preceding campaign, were the only troops, except ſome battalions come from the upper Rhine, which could then be oppoſed to the French. Theſe feeble remains of the numerous bodies of men, which had almoſt exhauſted the population of the hereditary ſtates, were ſcarcely

to be called an army. They had neither the requiſite ſtrength, conſiſtence, ſpirit, or ſyſtem. Not one of the regiments was complete; ſome, indeed, had no more than a few companies.—The flower of the cavalry had been loſt in Mantua. The battalions reckoned more recruits than able ſoldiers. Thoſe had never ſeen ſervice; theſe had always been beaten. The courage of the former was not animated by the hope of victory, that of the latter was totally depreſſed by continual misfortunes; and what was ſtill more diſtreſſing, the Generals, and the officers, partook of the ſoldier's deſpondency, and added to it complaints and criticiſms, the too common conſequences of bad fortune."

It is evident from this account of the Auſtrian army, the accuracy of which there is no reaſon to doubt, that the French opened the campaign with every poſſible advantage; and it is equally clear, that, though they were frequently oppoſed with ſucceſs, and ſometimes defeated, by a very inferior force, they were ſolely indebted for their victories to the immenſe ſuperiority of their numbers.

The daring attempt of Bonaparte to carry his plundering hordes into the hereditary States of the Emperor, and to dictate the terms of peace under the walls of his capital, muſt be freſh in the recollection of our readers. It was preceded by a republican manifeſto, in which he promiſed the brave and loyal inhabitants of Hungary and Bohemia, emancipation from tyranny, and all the boaſted bleſſings of French liberty and equality; and it terminated in a propoſition to the Archduke Charles for putting a ſtop to hoſtilities. A ſuſpenſion of arms was, accordingly, agreed on at Judemburg, on the 7th of April, and preliminaries of peace were ſigned at Leoben on the 18th of the ſame month. The well-drawn contraſt between the loyal inhabitants of the hereditary States of the Houſe of Auſtria, who "were willing to periſh in the cauſe of their Sovereign and religion," and the licentious hordes of republican ſlaves who were compelled to fight in ſupport of a tyranny which they abhorred, but which they had not the courage to reſiſt, is too intereſting to be omitted here.

"How ſtriking the contraſt between this general riſing, and the forced conſcriptions of the French! between a people at once ſimple, religious, and warlike, arming chearfully at the call and example of their civil rulers, breaking the ties of all their former habits of life, thoſe of order and obedience excepted, and receiving arms and colours at the foot of their altars; what a contraſt between ſuch a people, and a people to whom arms were held out by tyrants, covered with blood and crimes, to whom no other choice was left, but to die either by the hand of the executioner, or by the ſword of the enemy, who were driven like cattle or ſlaves into the camps, were prepared for war and battles by all the exceſſes of impiety, licentiouſneſs, and debauchery, yet

yet from whom courage and patriotism were expected, after they had been accustomed to terror and subjection."

We recommend it to those sapient politicians, who judge of all operations by the event, and who deem *success* the infallible criterion of *greatness*, to peruse with attention the masterly examination of Bonaparte's plan of the campaign of 1797, in the seventh chapter of the second volume. This involves a discussion of the interesting question, whether previous to the conclusion of the armistice, Bonaparte "was or was not in a perilous situation? Was he entitled to reap the fruits of his invasion, or to have been punished for daring to attempt it?" The author is clearly of opinion that his situation was perilous, and that his attempt merited punishment; and the reasons which he assigns for his opinion is, to us at least, satisfactory and convincive. We lament that the length of the investigation precludes the possibility of inserting it, and necessarily limits our extracts to the conclusions founded on it.

"It is presumed, that it has been sufficiently proved, that the plan of invasion pursued by this General, neither agreed with the principles of ordinary offensive war, nor with those of a war of conquest; that prudence did not direct its execution, and that without the peace of Leoben, its issue, far from being such as the French had promised to themselves, would have been more or less fatal. This judgment may rather be considered as well founded, as it is also the opinion of many enlightened military men, who, in the examination of this interesting question, have not suffered themselves to be influenced by their particular affections, or by their political sentiments. Some persons have indeed taken the opposite side; but so little susceptible is it of defence, that it has not been attempted by two men who certainly cannot be suspected of partiality towards the Austrians, Dumourier and Carnot. With whatever reluctance their evidence is resorted to, the judgment which they have publicly delivered on the subject under consideration cannot but be mentioned. If their morality is utterly contemptible, the same cannot be said of their talents, and their authority must have weight in military matters: unfortunately they have but too well proved that they know well, the one how to project, the other how to execute. Dumourier has * not hesitated to say, that, without the conclusion of the armistice, Bonaparte could not have escaped complete destruction; and he has given nearly the same proofs of it that have been just adduced.—In the answer to Citizen Bailleul, a work in which he never suffers truth to escape him, except where it is useful to his useless justification, Carnot says, in speaking of the passage of the Rhine, by Moreau:

* "In the little work, intitled, 'Des nouveaux interets de l'Europe,' published in 1798."

'I did not myſelf expect ſuch prompt ſucceſs. To prevent the army of Italy from acting under a deception—*To prevent its advancing too far before it could be ſupported*,—and its placing itſelf *in a dangerous poſition*, I ought to have tranſmitted to it literally the intelligence which I received from the Rhine; I ought, conſequently, to have informed it, that all was not yet ready, nor would be for ſome time. The paſſage of the Rhine was effected ſooner than had been promiſed, ſooner than had ever been hoped, becauſe much was hazarded to *extricate the army of Italy from its perilous ſituation*. But aſſuredly, had it been made known by the telegraph, that the Rhine would be paſſed in two days, it would not have been the leſs *neceſſary* to conclude the treaty of Leoben. Joubert, notwithſtanding a reſiſtance more than human, notwithſtanding his battles of Giants, would not the leſs have been forced in the Tyrol; the enemy had not the leſs already re-entered Trieſte; the army was not yet the leſs menaced on both its flanks, and threatened in its rear by the inſurgents of the Venetian States, waiting with their poignards for the moment to exterminate us.'

"However ſuperior to all others, on this point, the authority of Carnot muſt be, who had himſelf the direction of this enterprize, and who had endeavoured, as he tells us in his work, to put Bonaparte in a condition to undertake it, we are not in want of his declarations to learn, that the French Government, and the Generals who were then at the Republican armies, conſidered that of Bonaparte in a critical predicament. One word of Moreau's, made it appear at the time: in the accounnt which he ſent to the Directory of the paſſage of the Rhine, he ſays, '*The poſition of the army of Italy*, and the neceſſity of forcing our enemies to a peace, demanded the paſſage of the river, &c. &c.' This phraſe ſufficiently indicated, at once, the idea which this General had formed of the dangers to which his colleague was expoſed, and of the means by which he flattered himſelf they might be avoided.

"We may conclude then, that the armiſtice agreed on at Judemburg, the 7th of April, did more for the ſafety of the French, than of the Auſtrians; that if the latter had ſhewn as great a degree of firmneſs as the former did of audacity; if the cabinet of Vienna had known how to bear up againſt a moment of danger, and had dared to wait the reſult, it would have had an opportunity of repairing, in a great degree, the diſaſters of the preceding year; that this campaign of 1797, ought rather to diminiſh, than increaſe the military reputation of Bonaparte; and that the expedition, which he undertook, can only be juſtified in the eyes of ſcientific people, by the certainty of its ſpeedily terminating in peace, a certainty, which the known diſpoſitions of the cabinet of Vienna, and the intrigues which prevailed there, had pretty well allowed. It muſt at the ſame time be admitted, that Bonaparte proved himſelf an able politician; that he knew how to judge of his ſituation; that his vanity did not deceive him, at the moment when his advantages, arrived at their higheſt point, could not but diminiſh; and that he made peace under circumſtances, in which it was not only uſeful but neceſſary, under circumſtances, in which it

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ſecured to him all the advantages of the paſt, and precluded all apprehenſions for the future.

" If the brilliant reſult which crowned the expedition of the French General was calculated to aſtoniſh the vulgar, the wiſe conduct of his illuſtrious rival is calculated to excite the admiration of men of the art. If Fabius, arrived at the maturity of age, after a youth ſpent in camps and a long experience of reverſes, which had given him the means of knowing the formidable enemy with whom he had to contend, if Fabius, a dictator, diſpoſing at his pleaſure of all the reſources and all the forces of Rome againſt an enemy, enfeebled by bloody campaigns, and having no hope either of ſuccours or reinforcements from his country—if Fabius has acquired an immortal renown and the ſurname of the Buckler of Rome, for having ſuſpended by a wiſe temporiſing ſyſtem the ſucceſs of the Carthaginian General—what muſt be thought of a young prince, ſcarcely twenty-five years of age, and brought up in all the effeminacy of a court, who, after having in the preceding year, repulſed from the heart of Germany, and forced to return upon their own frontiers, two formidable armies, quitted the theatre of his glory, in order to come to arreſt the progreſs of the Conqueror of Italy, who having to oppoſe to his triumphant army only the feeble relics of an army diſcouraged by a ſeries of diſaſters, who ill ſeconded by miniſters and ſubalterns, jealous or ill intentioned, made on all points of an immenſe line an obſtinate reſiſtance, diſputed the ground ſtep by ſtep, inſenſibly drew his raſh enemy into defiles, ſeparated them from their magazines, and harraſſed them with boldneſs; and who, after having by this conduct augmented his own forces and diminiſhed thoſe of his rival, while he oppoſed him formidably in front, ſurrounded and turned his flanks, threatened his rear, and left to the exhauſted victor no other reſerve but that of a retreat, which was become almoſt impracticable.—Such was the ſtate into which by the wiſe conduct of the Archduke, affairs had been brought, when the timidity of the court of Vienna, and the treaty of Leoben which was the reſult, deprived this prince of the opportunity of raiſing his own glory upon the ruin of that of Bonaparte, and of becoming a ſecond time the ſaviour of Germany."

(To be continued.)

ART. II. *The Favourite Village; a Poem.* By James Hurdis, D.D. Profeſſor of Poetry, Oxford. Biſhopſtone. Suſſex. Printed at the Author's own Preſs. 4to. PP. 210. London. 1800.

DR. Hurdis is well known, as a poet: and he hath not been leſs noticed, as a careleſs and inaccurate writer, than as a man of a fine imagination. We ſhall not attempt to delineate his poetic character, with critical preciſion, or to aſſign to him, his exact ſtation among the bards of the day. Yet, in " the Favourite Village," we are happy to hail all the

imagination diſcoverable in his former productions, with very little of the negligence. It would have diſgraced, indeed, the poetry profeſſor of a learned univerſity, ſtill to permit ſuch performances to ſee the light, as Ariſtotle and even Horace (with all his allowances for the *humana incuria*), would deem worthy the ſevereſt cenſure; performances marked by the moſt ſtriking inequalities; a ſeeming feebleneſs of thought oppoſed to all the vigour of genius; extreme flatneſs to fine elevation, and an appearance of ſterility to the richeſt luxuriances of fancy. "The Favourite Village" is brilliant, and highly poliſhed. The faults we ſhall have occaſion to point out, may, for the moſt part, be corrected in a future edition.

In the production before us, Dr. Hurdis has painted from nature, on ſo very extenſive a canvaſs, that we are at a loſs what method to purſue, in order to give our readers a juſt idea of its deſign and execution. Inſtead of a critical analyſis of the poem, therefore, we ſhall endeavour to *diſcriminate* the poet's *manner*; a taſk, which, may be pleaſingly performed by the juxta-poſition of ſimilar deſcriptions from the preſent writer, and ſeveral of his predeceſſors. Before the exiſtence of Cowper, it was thought that Thomſon had almoſt exhauſted nature: and, after Cowper, many were ſtrenuous in maintaining, that ſcarcely an image remained undeſcribed, for any future poet. But nature, in truth, is inexhauſtible: ſhe hath, always, novelties in ſtore for genius. We ſhall not refer to Thomſon, whoſe beautiful pictures are ſo familiar to the reader of taſte, that they will occur to his memory without an effort, when he is preſented with ſimilar delineations. The *diſcriminating manner* of Hurdis will appear from the following excerpts.

"*The River Ouſe.*" By COWPER.

"Here Ouſe, ſlow winding thro' a level plain
Of ſpacious meads with cattle ſprinkled o'er,
Conducts the eye along its ſinuous courſe
Delighted. There, fait rooted in their bank
Stand, never overlook'd, our favourite elms,
That ſcreen the herdſman's ſolitary hut;
While, far beyond, and overthwart the ſtream
That, as with mol en glaſs inlays the vale,
The ſloping land recedes into the clouds;
Display ing on its varied ſide, the grace
Of hedge-row beauties numberleſs, ſquare tower,
Tall ſpire, from which the ſound of cheerful bells
Juſt undulates upon the liſtening ear;
Groves, heaths, and ſmoaking villages remote."

The Taſk, B. I.

"*The*

"*The River Ouſe.*" By HURDIS.

"Where is the car that bore the hills *away*
To make yon ample baſin, bowl immenſe,
Vaſt amphitheatre of ſky-crown'd downs,
Where oft the hurried waters loſe their *way*,
And, ſpreading wide, become an inland ſea,
Land-lock'd by mountains? Where is the ſtrong bar
Which looſen'd, ſea-ward, the contiguous hills,
Hove them aſide, and gave to Ouſe between
Sufficient ſpace for his meandering ſtream
To wind and wander, and to many a farm,
Village, and ſteeple, viſitation pay,
Or e'er he pours into the diſtant deep,
Thro' the wide fauces of yon hiant cliffs
The obſequious lake that urges him along?"

Favourite Village, B. I. Pp. 16, 17.

"*The Moonlight of a Summer Evening.*" By POLWHELE.

"How oft, where your full umbrage, wave on wave,
Floated in air, in ſweet deluſion loſt,
I rov'd; and ſought at Eve the dripping cave;
And, as the lunar hour I valued moſt,
Welcom'd the line of dancing light that croſt
The pond's deep ſhadow, or the ſtill repoſe
Of moonlov'd bank, that ſeem'd to ſleep in froſt
Delicious at the day's ſolſtitial cloſe,
Or the ruſh gleaming green, where lambent meteors roſe."

Local Attachment, B. VII.

"*The Moonlight of a Summer Evening.*" By HURDIS.

"——————With delight
He ſees the recent moon with horn acute
Faſt by the ſtar of evening glow, to grace
The crimſon exit of departing day;
And ever with affection hails her beam,
Whether her kindled cheek appear on high,
As tranquil twilight dwindles, half illum'd,
And, weſtward tending, down the ſteep of Heaven
The chariot of retreating day purſue,
Or full faced, meet him on yon eaſtern hill
Veil'd, if the ſun be preſent, or with meek
Uncurtain'd aſpect if his orb be ſunk."

"The fond poet can with joy behold
The fleece of ſilver in which decent night
Scarce veils her ſmiling orb, betraying oft
Thro' its diſhevel'd border, tranſient glimpſe
Of the pure ſtudded azure, or ſweet day
Of moonbeam unreſtrain'd."

Favourite Village, B. I. Pp. 27, 28.

"*Reflections*

" *Reflections in a Stormy Night.*" By COWPER.

" Poor, yet induſtrious, modeſt, quiet, neat,
Such claim compaſſion in a night like this,
And have a friend in every feeling heart.
Warm'd, while it laſts, by labour, all day long,
They brave the ſeaſon, and yet find at Eve,
Ill clad and fed but ſparely, time to cool.
The frugal houſewife trembles, when ſhe lights
Her ſcanty ſtock of bruſhwood, blazing clear,
But dying ſoon, like all terreſtrial joys.
The few ſmall embers left ſhe nurſes well,
And, while her infant race, with outſpread hands
And crouded knees, ſit cow'ring o'er the ſparks,
Retires, content to quake, ſo they be warm'd.
The man feels leaſt, as more inur'd than ſhe
To winter, and the current in his veins
More briſkly mov'd by his ſeverer toil;
Yet he, too, finds his own diſtreſs in theirs.
The taper ſoon extinguiſh'd, which I ſaw
Dangled along at the cold finger's end
Juſt when the day declin'd, and the brown loaf
Lodg'd on the ſhelf, half eaten without ſauce
Of ſav'ry cheeſe, or butter coſtlier ſtill,
Sleep ſeems their only refuge." *The Taſk*, B. IV.

" *Reflections in a Stormy Night.*" By HURDIS.

" In ſuch a night, who feels not heaven his friend,
To bleſs him with a warm ſecure abode
Impervious to the blaſt and chilly ſhower?
Who feels it not vaſt privilege to ſit
And court the glowing embers of the hearth;
Till, at his bidding their aſpiring flames
Illuminate and chear his fartheſt room?
Who thinks his lot unhappy then, to ſup
At an ill-furniſh'd board, whoſe only fare
Springs from the dairy and the winnow'd floor?
Who deems not ſhelter and a cruſt, a feaſt,
To the hard fate of him who plods without
Fatigued and weather-foil'd?———
Is he not lap'd in Paradiſe, who thinks,
Ere ſlumber cloſe his eyes, how others toil,
While peace and comfort curtain him around?"
The favourite Village, B. II. PP. 62, 63.

" *Winter perſonified.*" COWPER.

" O Winter, ruler of the inverted year,
Thy ſcatter'd air with ſleet like aſhes fill'd,
Thy breath congeal'd upon thy lips, thy cheeks
Fring'd with a beard made white with other ſnows

Than

Than thoſe of age; thy forehead wrapt in clouds,
A leafleſs branch thy ſceptre, and thy throne
A ſliding car, indebted to no wheels,
But urg'd by ſtorms along its ſlippery way." *The Taſk*, B. IV.

" *Winter perſonified.*" HURDIS.

" No—let me mourn thy rapid tyranny
That lays the proſpect waſte, and bids thee urge
With more becoming zeal the loitering ſteps
Of uncouth Winter, ſtruggling at the blaſt,
And ſlow approaching with froſt bitten heal,
Step after ſtep, from his cold arctic call."
The Favourite Village, B. II. p. 66.

" *The Pleaſures of a Winter Scene.*" By POLWHELE.

" But, with my muſe accordant, the ſad air
Of ſable-cinctur'd Winter, charm'd my mind;
When, down the ſlope of yonder orchard, bare
And ſtrip'd of every ſhelter, unconfin'd,
Darted my eye, and ſaw the valley wind
Round the dun hill. And oft, alert and briſk,
My balmy ſpirits danc'd, though deep-enſhrin'd
In froſty miſt, appear'd the ſolar diſk,
While on yon croft I view'd my kindred-lambkins friſk.

" And, as with one dark aſpect were embrown'd
The furry-upland, plaſh, or filbert-hedge;
Pleas'd have I heard the bittern's croak reſound
Amidſt the crackling of the tangled ſedge;
Or ſaunter'd, at the pools pale oſier'd edge,
Startling the wild duck; or, as clear and ſtill
Stream'd the froſt-ether, liſten'd from that ledge
Of rockſtone to the hern's ſhriek echoing-ſhrill;
Or the grey plover ey'd, far wheeling round the hill."
Local Attachment, B. VII.

" *The Pleaſures of a Winter Scene.*" By HURDIS.

" ——— Now ſubdued awhile,
Awhile ſubduing, the diſparted miſt
Yields us a brighter beam, or darker clouds
His crimſon diſc obſcure. Through the thin veil
Of his foul mantle, reads the bard, well-pleas'd,
A kindling glimpſe of the pure azure field
Of heaven's unbounded champain, and the hour
Of Winter's noon ſerene with inward joy
Greets ere it bleſs his ſight.———
Though brown the common, *with* its *withered* fern,
And ſad the valley with its leafleſs wood,
Yet crimſon haws, and hips of ruddy hue,
And cluſter'd privet-berries, dark as jet,
The cheerful hedgerow ſprinkle."
The Favourite Village, B. III. Pp. 96, 97.

The

The faults of "The Favourite Village," are few and trivial, when compared with ſeveral of our author's preceding pieces, particularly "Adriano." There is one radical defect, indeed, in this poem, the want of a regular plan, a defect which will be ever lamented in Cowper's "Taſk." In the mean time, deſcriptions of the ſame objects, not ſufficiently varied, too frequently recur. The "Sun" and the "Moon" are, certainly, depicted with a maſterly hand, wherever they are exhibited; but they are exhibited in numerous places. In ſeveral inſtances, we object to the length of the deſcriptions. Dr. Hurdis does not always know when to drop his pen; unconſcious that he is imitating the manner of Silius Italicus, rather than of Virgil. The power and the effects of Froſt and Snow, in the third book, occupy attention through many pages. Here and there, we meet with images which are too groſs or mean, "*tractata niteſcere.*" (See P. 87.) And, once or twice, we were diſguſted by the puerile conceit, as in theſe lines:

> "Lo, the *fluſh'd* almond-tree divinely fair!
> Why *bluſh* her ruddy *bloſſoms*, but for ſhame
> Of the *bare bloomleſs branch* that round her lives,
> And ſhews no *flower*, and no leaf unfolds?" P. 144.

Beſides the puerility of the ſentiment, theſe lines are repulſive to "the ſpirit of taſte," on account of their claſhing ſound, and an alliteration which muſt inſtantly bring to mind "the three blue beans in a blue bladder," to ſay nothing of a metrical defect. Dr. Hurdis ought to leave ſuch Italianiſms, and affected alliterations, in the quiet poſſeſſion of inferior writers. "The Twinkling *Jewelry*" of the Night, (at P. 56,) reminds us of Addiſon's "*Spangled* Heavens, a ſhining *frame.*" By theſe expreſſions, we are forced to aſſociate with the ſtarry heavens, the ideas of a jeweller's ſhop, and a cucumber-frame. We are not pleaſed with the image of the ocean, "an enormous maſtiff," in Pp. 36 and 37. "Life human," for "human Life," is a harſh inverſion. (P. 9.) And the epithets "*flock-fed,*" (P. 2.) "*Septembrian,*" (P. 18.) "*arrow-breathing,*" (P. 106.) are, we think, exceptionable. We ſhall only add, that at Pp. 60; 132, &c. are ſome defective lines.

After all, theſe are imperfections which are loſt in the general merit of the work; and we cannot take leave of Dr. Hurdis, without our acknowledgments for the pleaſure we have experienced at his "Favourite Village."

ART.

ART. III. *A Diſſertation on the Progreſs of the Fine Arts.* By Robert Scott, D.D. 8vo. 3s. 6d. PP. 40. White. London. 1800.

THIS Diſſertation reminds us of eſſays written at Oxford, for the Chancellor's Prize, though we cannot ſay, greatly to the advantage of Dr. Scott. For it is, unqueſtionably, very inferior, in point of compoſition, to all the Prize-eſſays that we have heard rehearſed in the theatre, or have ſince peruſed. Of theſe juvenile productions, we poſſeſs a ſmall collection in MS. the moſt finiſhed of which, are Addington's "Affinity between Painting and Writing," and Lowth's "Architecture."

From Addington, Lowth and Scott, we ſhall quote a few reſembling paſſages. Firſt, for Mr. Addington.

"The general reſemblance that ſubſiſts between the arts, is not confined to their operations and effects, but is viſible in their very origin. By tracing them to their ſource, we ſhall find, that they were univerſally means ſuggeſted by neceſſity, for the alleviation of the wants of mankind. The firſt efforts of this urgent motive, diſplay the rudiments of almoſt every invention, which the refinements of ſucceeding ages have improved into an ornament of poliſhed life. Vitruvius could diſcern the principles of architecture in a cottage; and the rude ſongs and coarſe drawings with which barbarous nations record their ſports and triumphs, preſent us with the drawings of thoſe arts, which enlighten the moſt advanced periods of civil ſociety."

"The want of letters, in the early ages, precluded every method of giving a permanent form to the fluctuating ideas of the mind, but by an immediate addreſs to the ſenſes; and painting was the expedient firſt adopted for the attainment of this end. The moral and religious precepts of the Egyptian ſages were conveyed by painted ſymbols, to which they annexed peculiar ideas; and it was by theſe natural characters alone, that a correſpondence could be maintained; or the account of any memorable event be tranſmitted to poſterity. But the explanation of ideas, by emblematic ſigns, was not peculiar to that ſagacious people. It was, probably, uſed in the infancy of Greece and Rome. In the former, it was, certainly, once the ſame thing, to paint as to write; as the language, copious as it was, afforded but one expreſſion for both. In the latter, it is recorded by its own hiſtorians, that it was uſual for thoſe, who had been ſhipwrecked, to carry with them a painted repreſentation of their misfortunes, as a readier method of exciting compaſſion, than the moſt pathetic recital of them."—"Though the reference of poetry to the wants of mankind, does not appear to have been ſo direct as that of the other arts, yet it has, indiſputably, a high claim to antiquity. Its firſt deſcriptions were, probably, confined to the external beauties of nature, or to ſuch circumſtances or events as had been exhibited within its own view. But the relation between the ſenſes and the cadence of numbers,

bers, and the assistance afforded by the ear to the memory, did not long escape observation. We accordingly find, that at a very early period in history, the most remarkable and interesting occurrences were related in verse; and priests, legislators, and philosophers adopted poetry as the language of instruction."

Our readers will thank us for this excerpt, from an essay, which we think "supremely elegant."

"The arts, in general, (says Mr. Lowth) respecting human life, are justly distinguished from one another, as they contribute to its necessities or its ornaments. The first of these claim a preference to the latter, founded on intrinsic value, and may be considered as the remote source of their existence."—"The different stages of each art afford a lively picture of the successive gradations of them, from a state of nature, savage and uncultivated, to the later refinements of politeness and civilization. Nor, indeed, has any thing been esteemed a more certain criterion of the civilized state of certain nations, with respect to each other, in every age, than the different degrees of attention and encouragement bestowed on the liberal arts."—"It is to the wants of men, ever urging them to find means for their alleviation, that we may attribute the origin of arts; even of those, which, by the accumulation of splendor they have since received, conceal, in some measure, the humility and meanness of their birth. Their primitive simplicity, was such, as might be expected, from the nature of their origin: for, at first, only one end was to be consulted; and utility, being the grand aim of the inventors, was by them solely attended to. It was not till that end appeared fully answered, that other motives were suffered to intrude themselves: and the considerations of beauty and magnificence were admitted to have a share with those of convenience."—"Thus, what was, at first, calculated barely to supply the wants of Mankind, became, by degrees, subservient to higher purposes, and has added lustre to the most polished nations of the world."

These are the openings of the two Prize-essays: The following, is Dr. Scott's:

"The natural feelings of man, when he *enters into society* with his fellow-creatures, (when does man enter into society with his fellow-creatures?) first induce him to improve by the means thence acquired, the arts necessary to his existence and well-being: *whose* want he, every day, felt, in *his separate and detached state* (his separate and detached state!!!—It seems, then, that men were, at first, solitary beings!) and *whose* melioration he has just reason to hope (*for*) from the *union* of *combined* force (why not the *union* of *united* force, or the *combination* of *combined* force?) and from the co-operation of confederated talents." (Grand!!)—"Pressed incessantly by the demands for the sustenance of animal life, to supply them plentifully, is not only his first care, but that of the community with which he has associated, if it is even one degree removed from the savage state: And hence,

hence, in this early period of growing civilization, the tending of flocks, and the tilling of fields, paſturage and agriculture, are deemed not only neceſſary but honourable occupations; the ſimplicity of untutored man ever leading him to eſtimate that to be moſt laudable which he finds to be moſt uſeful. Theſe being advanced to a certain degree of excellence, which, though far inferior to what they are obviouſly capable of attaining, is yet ſufficient not only for the comfortable but for the indulgent enjoyment of life, new deſires ariſe, new wants ſpring up; and their gratification is purſued with an eagerneſs correſpondent to the novelty of their origin, and the untried force of their impreſſion. The cravings of our animal nature being amply provided for, by the ingenuity of the inhabitants, by the fertility of the ſoil, or by the conjoint operation of both, the imagination begins, in the luxuriance of abundance, to picture to itſelf, new ſources of delight, and, ſpurning, not without ſome contempt, the mere proviſion for exiſtence, to fancy ideal pleaſures, and to ſearch out with anxious care and laboured pains, thoſe objects which may gratify them. And man, finding himſelf poſſeſſed of more than a ſufficiency to ſupply all his wants, is *willingly inclined* to impart ſome ſhare of that redundance to thoſe who will contribute to his convenience and ſatisfaction; to thoſe who will render his *comforts* at all times more *comfortable*, who will relieve the languors of his laſſitude, and fill up the vacuities of his leiſure with amuſement. As there always were ſome, to whom labour had no charms, other more agreeable means of acquiring ſupport were quickly ſought out, and the inventive powers of the mind were ſtretched to form thoſe imagined pleaſures whoſe want was felt, and whoſe reward was ready. Hence architecture, painting, and ſtatuary, (with ſtrict propriety denominated the fine arts) primarily aroſe. Hence they derived their moſt aſſiduous cultivation, and hence the utmoſt perfection to which they have yet attained."—Pp. 1, 2, 3.

Addington's Diſſertation is highly poliſhed; always elegant, and often ſplendid: Lowth's is claſſically pure and perſpicuous; but what can be more laboured and obſcure than Scott's? It hath all the marks of a firſt juvenile eſſay, verboſe, inaccurate in ſtyle and expreſſion, and trite in ſentiment. Its fate, had it aſpired to the honour of an Univerſity, or a College-prize, might have been determined, without heſitation.

ART. IV. *The Sin of Schiſm. A Sermon preached at the Pariſh Church of Rempſtone, Nottinghamſhire, on Sunday July* 6, 1800. By Edward Pearſon, B. D. Rector. 12mo. 6d. each, or 4s. a Doz. Pp. 31. Rivingtons. London. 1800.

MOST ſincerely do we congratulate the Church of England on the publication of a moſt able ſermon on a great and

and important ſubject. For ſoundneſs of principle, ſtrength of argument, clearneſs of order, and juſtneſs of concluſion, this ſermon will rank among the moſt approved diſcourſes. We ſhall do it no diſgrace by placing it with thoſe of Barrow, Potter, Tillotſon, W. Jones, and Rennel. It is one of the moſt comprehenſive ſermons we ever peruſed: and we ſhall be very much miſtaken if the moſt reſpectable and invaluable Society for promoting Chriſtian Knowledge; a Society the beneficial effects of whoſe moſt laudable exertions, are deeply felt by every true Chriſtian in the country; do not take it on their liſt, and by that means extend, moſt widely, the ſphere of its utility.

Againſt the too prevalent SIN OF SCHISM we have often raiſed our feeble voice; and as often have we exhorted the Miniſters of the eſtabliſhed Church to make it the frequent theme of their diſcourſes. It is a ſubject, at *all* times, of conſiderable importance; but in *theſe* times it acquires an additional conſequence, from the laxity of manners which ſo generally obtains; from thoſe fantaſtical, and moſt miſchievous, notions of *candour* and *liberality*, which, even, in well-intentioned men, too frequently damp that energy and zeal, which a ſenſe of duty ſhould ever inſpire; and from the indefatigable and inceſſant exertions of the enemies of our eſtabliſhment, who leave "no ſtone unturned" to effect its ruin. Againſt theſe enemies, one of our Prelates (who has proved himſelf moſt worthy of his ſtation, and admirably fitted for the higheſt offices in the church) has, with becoming earneſtneſs, directed his truly epiſcopal admonitions;* and moſt ſeriouſly do we recommend the frequent diſcuſſion of this important topic to our parochial clergy, as neceſſary to preſerve from violation the purity of our faith, and to prevent the ignorant and unwary from incurring the guilt which muſt ever attach to the SIN of SCHISM.

The Preacher takes his text from the tenth chapter of St. Paul's Epiſtle to the Corinthians.

"It is evident, from a peruſal of the Chapter, of which theſe words are part, that the diviſions, againſt which St. Paul here cautions his Corinthian converts, are *religious diviſions*, or what is commonly termed *ſchiſm*. This is an offence, of which thoſe, who commit it, are not perhaps ſufficiently aware of the enormity. Becauſe ſchiſm, or a needleſs departure from the eſtabliſhed form of religion, is not criminal in a *legal* ſenſe, a diverſity of forms being permitted

* See the Biſhop of Lincoln's Charge to the Clergy of his Dioceſe, reviewed in the ANTI-JACOBIN REVIEW for October; Vol. vii. p. 128.

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by the ſtate, many perſons are hence too apt to conclude, that neither is it any crime in a *religious* ſenſe. To thoſe, however, who will duly attend to the ſubject, it may be eaſily ſhewn to be a great one. It is a breach of that union, which Chriſt has enjoined; an oppoſition to that method of promoting religious knowledge, and exerciſing religious affections, which is preſcribed in the Goſpel, and therefore a crime againſt God. There may be *juſt* reaſons of ſeparation, and it is our duty to entertain charitable ſentiments towards thoſe, who do ſeparate themſelves from us, whether they have a juſt reaſon of ſeparation or not; but it is by no means a matter of indifference, whether a perſon continues in the eſtabliſhed religion of his country, or lightly goes off to join in any other religious community, whoſe opinions or modes of worſhip, from *novelty*, or any other circumſtance of a ſimilar nature, may happen to pleaſe his *fancy*. No one can depart from the eſtabliſhed religion of the ſtate without being guilty of the ſin, againſt which we are cautioned in the text, unleſs he is previouſly convinced in his conſcience, that ſuch terms of communion are required of him, as are plainly *unlawful*; ſuch as are contrary to the will of God, either as collected from reaſon, or as made known to us by revelation."

Mr. P. explains the unity of doctrine and ſameneſs of worſhip which were ſo ſtrongly enforced by the Apoſtle, and then draws the following inference from his explanation.

"Now, if ſuch an union as this be a duty founded on plain precepts of the Goſpel, a *breach* of it, where it can be preſerved, muſt be a great ſin; which ſin has obtained the name of *ſchiſm* or *diviſion*. If two or more particular churches ſet up different rules of faith, refuſe to communicate with each other in worſhip, in breaking of bread and in prayer, and renounce each other's adminiſtrations, there is doubtleſs a *ſchiſm*, a breach of Chriſtian union, between them. In like manner, if any *members* of a particular church renounce its worſhip and aſſemblies, refuſe to communicate with it in the ordinances of religion, withdraw all obedience from the guides and paſtors of it, and ſet up diſtinct aſſemblies in oppoſition to it, there is evidently a ſchiſm between the members of that church; a breach of that ſpiritual union and *bond of peace*, which the Chriſtian religion preſcribes. In theſe caſes, the only queſtion is, who are the ſchiſmatics, or on whom the guilt of ſuch ſeparation lies.

"Let us now apply theſe principles to the general caſe of thoſe who ſeparate themſelves from the eſtabliſhed church of England. There is evidently between us a breach of that communion of ſaints, of that union and ſpiritual ſociety, which the Goſpel requires among Chriſtians. The congregations, to which *they* are joined, and the national and pariſh church, from which they ſeparate, hold no communion, but ſtand in oppoſition to each other. The teachers, whom they have choſen, and to whoſe guidance they have committed themſelves, own no relation to our ſociety, but renounce all ſubjection to its rules and

authority. In the language of the primitive church, here is altar ſet up againſt altar, worſhip againſt worſhip, paſtor againſt paſtor. If ever there was a ſchiſm in any age or part of the Chriſtian church, here is one between us: and if the Apoſtle ſo ſeverely reproved the contentions, which aroſe in the church of *Corinth*, while one ſaid, *I am of Paul*; another, *I am of Apollos*; another, *I am of Cephas*, and declares them to be *carnal*, though the perſons, by whoſe names they wiſhed to be diſtinguiſhed, were in communion with each other, and joint miniſters of the ſame church; how much more carnal would he have reckoned the contentions of thoſe, who are enliſted under teachers holding no communion with each other, but profeſſing themſelves members of oppoſite ſocieties! If he blames diviſions among them, though they were ſuch, as did not riſe to an actual *ſeparation* but that they ſtill *came together* in the church; how much more blamable would he have thought the diviſions of thoſe, who forſake the aſſembling of themſelves together, and renounce each other's congregations! Here is doubtleſs a ſinful ſeparation between us; and, as it is a matter of *fact*, that the ſeparation has been made by a departure from the national church, it lies upon thoſe, who have departed, to ſhew that the *reaſons* of their departure are ſuch as will juſtify it.'

Againſt the growing practice of *female* preaching, which has, of late, been extended from the Quakers to the Methodiſts, the preacher, moſt wiſely, cautions his audience.

"What then ſhall we ſay of thoſe, who, in our days, and in our neighbourhood, not only offend againſt theſe plain principles of duty; who not only ſeparate without ſufficient reaſon, but who, in the *mode* of their ſeparation, proceed in direct oppoſition to an expreſs command of Scripture? I refer to the hateful and diſguſting practice of *female* preaching, and the encouragement afforded it. St. Paul, in the fourteenth chapter of his firſt epiſtle to the Corinthians, ſays, '*Let your women keep ſilence in the church; for it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law. And, if they will learn any thing, let them aſk their huſbands at home; for it is a ſhame for women to ſpeak in the church.*' Here we plainly ſee, that, in the judgment of St. Paul, it was a thing altogether improper and unbecoming for a woman to ſpeak in the public aſſemblies of the people, even to aſk queſtions for her *own* inſtruction. What would he have ſaid of thoſe women, who preſumptuouſly take upon themſelves the public inſtruction of *others?* Alſo, in the ſecond chapter of his epiſtle to Timothy, he again ſays, '*I ſuffer not a woman to teach.*' The rule is ſo general, as to leave no room for exceptions. It is, then, the judgment of St. Paul, expreſſed in terms, which none can miſ-interpret, that a woman is not to undertake the office of a preacher in the public aſſemblies of the people; and, while we are acting in oppoſition to the judgment of an inſpired Apoſtle, it ſignifies nothing by what *other* authority we endeavour to juſtify ourſelves. God has given us the holy Scriptures

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as the guide of our life; and, if we knowingly and wilfully act in oppoſition to them, we muſt ſtand at his judgment ſeat without excuſe.

"An attempt has been made, indeed, to juſtify the diſregard to theſe paſſages of Scripture, by alleging others of a contrary tendency. But, can it be ſuppoſed by any one, who duly reverences the Scripture, that one part of it, when rightly underſtood, is contradictory to another? One part of Scripture may be more obſcure than another, and very wiſe reaſons may be aſſigned why the meaning of the prophetical parts in particular ſhould not be fully diſcloſed, 'till the events, to which they refer, come to paſs; but all of them, being the word of that God, who cannot lie, when rightly interpreted, are perfectly conſiſtent with each other. It is a maxim univerſally agreed on, that, if any thing is expreſſed obſcurely in one part of Scripture, it is to be explained by other parts, in which the ſame thing is expreſſed more clearly. Now, nothing can be more clear on the ſubject before us, than the words of St. Paul, which I have juſt recited. It will, therefore, at the day of judgment, be but a poor excuſe to allege, for having acted in oppoſition to them, that you found other paſſages in Scripture, which you imagined had a different meaning."

Equally wiſe and reaſonable is his caution to *Schiſmatics*.

"Let them be as religious as they pleaſe; they cannot be too much ſo; but let them not think of being religious by diſobeying the commands of God. Chriſt and his Apoſtles have pointed out the method, in which the Goſpel is to be preached and ſupported in the world, and it is preſumptuous in man to change it. Let thoſe, who attempt to offer a ſacrifice unto God at the expence of obeying his commands, be afraid of the prophet's rebuke, '*Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice; and to hearken, than the fat of rams**.' Let ſelf-appointed teachers in general recollect what the ſame prophet ſaid to Saul, when, in his zeal that ſacrifice ſhould not be omitted, he took on himſelf the office of Prieſt; an office, which, as St. Paul ſays, '*no man taketh unto himſelf, but he that is called of God, as was Aaron*†.' '*Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the Lord thy God, which he commanded thee*‡.' Let them alſo review the caſe of Korah, Dathan, and Abiram, as related in the ſixteenth chapter of the book of Numbers; and let them ſeriouſly conſider whether, though they ſhould eſcape the particular fate of thoſe unhappy men, thoſe '*ſinners againſt their own ſouls*,' they are alſo entirely free from the like guilt."

The Preacher's obſervations on the ſubject of *inſpiration* are well worthy of attention.

* "1 Sam. xv. 22." † "Heb. v. 4."
‡ "1, Sam. xiii. 13. See alſo 1 Kings xiii. 33 and 34.

"Some, I underſtand, diſregarding the declarations of Scripture on this ſubject, plead, in juſtification of their diſregard, the paramount authority of *immediate inſpiration*. As it is the moſt favourable interpretation of ſuch pretenſions to ſuppoſe, that they are the reſult of *enthuſiaſm*, it would be in vain to oppoſe them by any thing in the ſhape of argument; but it will not be without uſe to remind thoſe, who may be called upon to acknowledge the claim to ſuch inſpiration in their teachers, that Chriſt and his Apoſtles did not reſt the proof of their inſpiration on their own *aſſertion*, but on their power of *working miracles*; and that, as no one in theſe days has the power of working miracles, ſo no one is juſtified in ſaying, that he ſpeaks by the immediate inſpiration or direction of God. Chriſt, indeed, has promiſed, that he will be preſent with his church *always, even unto the end of the world*. This, however, does not mean, that he will ſo aſſiſt thoſe, to whom he may commit the miniſtry of the Goſpel, as to render the exertion of their natural faculties and the means of improving them unneceſſary; much leſs, that he will ſo aſſiſt them, as to ſuperſede his own diſpenſations: but that he will give ſuch a bleſſing to their ſincere endeavours in promoting the knowledge and influence of his religion, as ſhall not fail to make them eventually ſucceſsful."

Our readers will perceive that the language of this ſermon is plain and perſpicuous, well calculated for general peruſal, and, in all reſpects, deſerving of general circulation.

ART. V. *A Letter to* **** ******, *Eſq. on Buonaparte's Propoſals for opening a Negociation for Peace: in which the Britiſh Guarantee of the Crown of France to the Houſe of Bourbon, contained in the triple and quadruple Alliances, and renewed by the Treaty of the Year* 1783, *is conſidered; together with the Conduct of our National Parties relating to it.* By J. Brand, CL. M.A. &c. &c. 8vo. PP. 86. Rivingtons. London. 1800.

IN our laſt Number we noticed, with peculiar ſatisfaction, a tract publiſhed by Mr. Brand on a moſt intereſting topic of domeſtic œconomy. We have now before us a ſpecimen of his talents in another line, and are happy to bear teſtimony both to the depth and ſoundneſs of his reaſoning on ſubjects of general politics.

The propoſal made by Buonaparte, on his ſeizure of the reins of power, to open a negociation with the Britiſh Government, has excited, and will continue to excite, much diſcuſſion. In the courſe of the war we have repeatedly made propoſals of a ſimilar nature; but in ſpite of the numberleſs profeſſions of an ardent wiſh for peace, which have been made by the revolutionary rulers of France, they had in no one inſtance made

any

any advances of a pacific nature. On the other hand it was, if poſſible, ſtill more ſtriking for this country to refuſe to liſten to ſuch overtures. Theſe circumſtances, indeed, were ſo remarkable as to induce the leaders of oppoſition (who on this occaſion ventured out of their lurking holes,) to denominate the period of their occurrence, *a new æra in the war.*

The ſuperior artifice of the Firſt-Conſul, on this occaſion, is thus happily deſcribed by Mr. B.

" The dexterity of the Corſican in this meaſure has been undoubtedly great: all thoſe who before him have poſſeſſed themſelves of the ſeat of power for ſixteen or eighteen months, have obtained acquieſcence, long enough to give ſuch conſolidation to its heterogeneous foundation as it was capable of, barely by profeſſing their readineſs to hear propoſitions of peace. The crafty conſul colours the maſk higher: he puts on the appearance of zealouſly ſoliciting it: to which he adds, in the eyes of thoſe of his new ſubjects whom he can deceive, and the laſt hope of preſervation will deceive even wiſdom itſelf, the ſemblance of reſigning the high expectation he may from his talents be reputed to form, of the additions to his great military reputation which the continuance of war may procure to him; and which may carry him that one ſtep higher, which it ſtill remains for him to aſcend. In ſo well ſtudied a mode has he played over again the cuſtomary artifice, to obtain the neceſſary leaſe of a few months dominion over his old maſters.* And as to the powers with whom he is at war, the chance muſt be reckoned for ſomething, that his overtures may remit their preparations for the field; whereby with a rapidity which he certainly poſſeſſes, he may ſteal a victory to give brilliancy to his conſular inauguration: and then with ſome better paradoxical epigram in proſe, than we can make on this ſide of the water; Syeyes ſhall urge it as a proof of the ſincerity of his deſire to give peace to France and a bleeding world, that he has ſought for it in the way which is both the ſhorteſt and moſt certain; the path of glory."

The above expreſſion of " ſtealing a victory with rapidity," ſeems to have been (but too true) a *prediction* of the battle of Marengo; for this pamphlet bears internal marks of having been written before this battle could be known in this country.†

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* " When this was written Melas had not obtained his firſt ſucceſſes in Italy. I have choſen to leave it as it ſtood."

† It was originally intended, by Mr. Brand, for inſertion in the miſcellaneous part of our work; but, on account of its length, we recommended its publication in its preſent form. But though printed, it has not yet been *publiſhed.* We are very much ſurprized that the author has withholden it ſo long from the public, as our extracts will be ſufficient to demonſtrate the validity of its claims to public attention.

The propriety of the rejection of the overtures is made ſufficiently apparent by an expoſure of the artifice by which they were dictated. But the author does not ſtop here. He ſhews that the Firſt Conſul, like his predeceſſors, labours under a compulſion to avoid a general peace; firſt, becauſe in the preſent ſtate of France foreign war is neceſſary, ſtill more than it was in the Roman republic, to preſerve internal tranquillity;—ſecondly, becauſe it would be impoſſible for the French government to maintain its armies at home; and thirdly, becauſe thoſe armies would be entitled by a general peace to a reward of a milliard of livres, or 41,666,666l. ſterling.

Mr. B., however, takes it for granted, that faction will be ſtill buſy in this country, and ſuppoſing that it will take advantage of the dearneſs of proviſions to obtain popular petitions, he gives the following abſtract of the leading topics, which he ſuppoſes will be reſorted to on the occaſion.

"The ſole purpoſe of the continuation of the war on our parts, (theſe demagogues will contend) is the reſtoration of the monarchy of France. For this the blood and treaſure of this kingdom is to be ſtill further exhauſted; a ſacrifice which we are called to make by no obligation: for which no Britiſh intereſt can be pretended. For what intereſt of ours can be ſerved, by reſtoring to power a family, whoſe inveterate, and we may call it perfidious, hoſtility to theſe kingdoms, has involved us in all the wars of the laſt century, and the burthens they have brought upon us.

"This calamitous ſtruggle has already been too long protracted by the moſt futile of all pretenſions; that the rulers of France have been always incapable of maintaining the relations of amity with other nations: a poſition refuted by the real friends of their country, the friends of her peace and proſperity, as often as it has been advanced. There may have, indeed, been a period when the indignation of overweening proſperity might have made that people, daily inſulted with this language, repulſe overtures which they had done better to have attended to: but if any ſuſpicion of extraordinary infidelity to their engagement might then have been entertained, nothing of that kind can attach to the repeated propoſitions of Buonaparte: nothing hoſtile or faithleſs can be ſuppoſed to be covered under them. He knows the mode of ſucceeding againſt the moſt formidable enemies with what is called glory; and is even ſuppoſed too much attached to it. He cannot therefore prefer attaining the ſame end, by means which muſt cover him with infamy."

This ſtatement ſhews the author to be well acquainted with the arts of factious ſophiſtry. He proceeds to expoſe the fallacy of each of the leading propoſitions, in the order aſſigned to them.

The firſt, that this kingdom is not intereſted in the reſtoration

ſtoration of the Houſe of Bourbon he notices much at large, and in a manner which much affects the moral character of oppoſition, and particularly of Mr. Fox. He begins with obſerving, that, according to the moraliſts —

"There is the ſame moral relation between one people and another, as between man and man: that it is a national crime to plead intereſt againſt an expreſs ſpecific national compact, when the caſus fœderis takes place: and that the crime is much aggravated, when the article of the compact is matter of ſpecial moral obligation, antecedent to the formal agreement. As for inſtance, when one nation, having received a high benefit from another, binds itſelf by a written compact, in caſe of neceſſity, to return that benefit. And it is by ſuch an obligation that we were bound, at the commencement of the war, to aſſiſt by arms in the reſtoration of the Houſe of Bourbon; no extreme neceſſity, moral or phyſical, reſtraining us."

That we are under an expreſs obligation of this kind he thus proves:

"By the ſecond article of the laſt definitive treaty with France, dated September 3, 1783; 'the triple alliance of the Hague of 1717; and the quadruple alliance of London 1718,' (with other treaties therein ſpecified) 'are declared to ſerve as the baſis of that treaty: and for this purpoſe, *they were both renewed and confirmed in the beſt form.*'*

"Theſe treaties, therefore, were in full force when the unfortunate Louis XVI. was formally depoſed. The Proteſtant ſucceſſion to the throne of Great Britain, and that of France in the deſcendants of the French branch of the Houſe of Bourbon, had been recognized by the ſovereigns of the two kingdoms mutually, at the treaty of Utrecht; but by the ſeventh article of the triple alliance of 1717, it is ſtipulated, that 'if the kingdoms (of France or England) be *diſturbed by inteſtine quarrels, or by rebellions on account of the ſaid ſucceſſions, or under any other pretence whatever,* the ally thus in trouble ſhall have full right to demand the ſuccours therein abovementioned,' that is to ſay, France or England was to furniſh 8000 foot and 2000 horſe, each to the other, on ſuch demand. And by the fourth article of the quadruple alliance, ſigned in 1718, to which England, France, Holland, and the EMPEROR were parties; England and the two other powers 'promiſe to guarantee and defend *the right of ſucceſſion to the kingdom of France*† *againſt all perſons whatſoever, who may preſume to diſturb the order of the ſaid ſucceſſion.*"

* "New Annual Regiſter, 1783, Public Papers, p. 99."

† "Mr. Burke's Three Memorials on French Affairs, Appendix, note by Editor: the letter writer has long expected a much more important diſcuſſion of theſe articles than he is able to give; but as he looks upon the occaſion of it to be gone by, he applies them to a ſtill remaining uſe."

The author then proceeds to ſhew that the obligation on the part of this country to ſupport the Houſe of Bourbon, was of the higher or moral kind; that it was not binding merely as a poſitive ſtipulation, but that it was founded in engagements from which this country had actually derived the greateſt advantages;—engagements which had been faithfully adhered to by France, and which had contributed to the preſervation of the Proteſtant religion and of the Hanoverian ſucceſſion. The illuſtration of theſe topics afford ſo curious and ſo important a ſpecimen of hiſtorical diſquiſition that we cannot refrain from giving it at length. And we are confident we cannot gratify our readers more than by ſo doing.

"In order to this, I muſt ſtate ſome important tranſactions which took place, in an early part of the long reign of the immediate predeceſſor of Louis XVI; on which this moral obligation was founded. At the acceſſion of the Houſe of Hanover, the eyes of a great party of the kingdom were not opened to the brilliant fortune, it was deſtined to under the new dynaſty. They did not foreſee the future progreſs of our power, opulence, and commerce; the uninterrupted and excluſive reign of law, and the ſtability it would give to our conſtitution of government; which, during the whole of the preceding age, had been repeatedly and alternately, in the hazard of being loſt in arbitrary monarchy, or an anarchial democracy. The partizans of an illegal claimant were ſo numerous as to endanger the Hanoverian ſucceſſion: and the vigorous interpoſition of a foreign power might have turned the balance in their favour, eſtabliſhed a foreign intereſt in our councils, and annexed a foreign dependence to the crown.

"Louis XIV., from political and other motives, was deeply engaged in the intereſts of the Pretender. By his death, which ſoon followed that of Queen Anne, the regency, during the minority of his ſucceſſor, devolved on his brother the Duke of Orleans: 'who adopted a new ſyſtem of politics, and had already entered into engagements with the King of Great Britain.' Before the breaking out of the rebellion in 1715, he appears indeed, for a time, to have concealed the ſhort turn he had cauſed the ſyſtem of the French cabinet to take; and 'inſtead of aſſiſting the pretender, he amuſed his agents with vague declarations, calculated to fruſtrate the expedition'* preparing at the King's death.

"After its failure there were many, who otherwiſe wiſhed well to the Stuart line, yet were averſe to its being placed on the throne by a power of the Romiſh religion, but who would with great alacrity have acted in its favour, if they had ſeen its cauſe ſupported in the kingdom by an army of foreign Proteſtants conducted by a good leader. George the Firſt had incurred the implacable reſentments of Charles the 12th, the greateſt and moſt enterprizing general of his age; he had

* "Univ. Hiſt. V. 40. p. 328. England,"

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alſo incenſed Peter the Great: they ſacrificed their rivality to dethrone him. And, by the aſſiſtance of Peter, Charles was to have attempted this, at the head of a formidable Proteſtant force.

"His miniſter, the Baron Goertz, who had brought about this ſingular reconciliation, and aſſociated Cardinal Alberoni in the conſpiracy; went to the Hague to further its progreſs. And Gyllenburgh, the Swediſh embaſſador at London, carried on the plot with the diſaffected here. Every thing ſeemed to promiſe a ſucceſsful iſſue to it, when it was diſcovered by the regent of France: * who ſent ſuch intelligence of it to our court, as occaſioned the arreſt of Gyllenburgh here, and of Goertz in Holland †. The latter on his liberation in 1717, ſtrengthened the reſentments and connection of Charles and the Czar againſt this country. By the aid of the regent the firſt deſign had been baffled, but the danger ſtill remaining was formidable. Againſt this France further concurred in guarding us, by entering into the treaty called the triple alliance; wherein was ſtipulated, with what force the Kings of England and France ſhould aid each other, in caſe of a rebellion in the dominion of either. By the terms of the treaty, the advantage to each ſeems mutual: but the circumſtances of the period conſidered, when no danger menaced the throne of France, and that of the Hanoverian family in England was aſſailed by a ſtrong domeſtic faction, and the coalition of the two moſt able ſovereigns who have reigned in Europe in the preſent century; the benefit of this mutual guarantee was intirely on our ſide.

"The quadruple alliance, binding us to the ſupport of the king of France in caſe of rebellion, was ſigned in the following year 1718; in which the connection between Charles and Peter had been further ſtrengthened, by the conferences at Ahland.

"It is proper to add here, that the ſolemn adoption of the whole of both the treaties in that ſubſiſting with the unfortunate Louis, ſtrictly obliged us, at the time of his depoſition and impriſonment, to have concurred with the ſtipulated force in any attempt for his preſervation and reſtoration; or placing his ſucceſſor upon the throne, after he was murdered. And as far forth as the object of the convention of Pilnitz was to maintain the guarantee of the Houſe of Auſtria, entered into in 1718, and to protect the perſon and family of the ſovereign in France from danger then adequately manifeſt, ſo far forth we, by the ſpirit of thoſe articles, were obliged to have concurred openly in its object, if unreſtricted by a neceſſity which ſhall be afterwards ſpoken of. And on that treaty itſelf it is to be remarked; that the faction which finally depoſed the king had attained conſiderable ſtrength at the time it was made; and its objects were not indiſtinctly foreſeen. Hence the emperor, being by the quadruple alliance obliged to take arms to ſuccour the king on an actual attack; the ſpirit of his obligation, called upon him to keep his preparations in the ſame ſtate of

* "Voltaire's Life of Charles the 12th."

† "Univer. Hiſt. of Sweden, V. 30, p. 283."

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forwardneſs, as thoſe of the conſpirators. He was alſo in full right to form alliances for that purpoſe: as was the King of Pruſſia to enter into a league with him, to enable him to fulfil any moral obligation: and the execution of every initially juſt treaty is ſuch.

"Theſe treaties were in terms equal; as preſerving to each ſovereign the honourable appearance of being ſeated with an equal ſtability on his throne. In effect they bound France to the ſupport of the Hanoverian family; at firſt certainly not firmly eſtabliſhed here, and at that particular juncture in much additional hazard: and Britain to the ſupport of the crown of France; ſeemingly in the firmeſt ſecurity. This obligation, as undertaken ſpontaneouſly, was almoſt a nudum pactum and conventional only upon the latter: whereas on the ſide of Britain, it is conventional and moral. And this nation thereby came under a moral obligation, to give to the Prince reigning in France the ſame ſupport the King of Great Britain had received, the circumſtances being the ſame: that is to aid him againſt all rebels, during the time of peace. For it is dormant from its nature in every war, and revives on its termination.* It was therefore in force in the year 1792, when Louis was depoſed: and not having been diſcharged to him, is yet due to his heirs."

Having then ſhewn that our poſitive obligations to ſupport the Houſe of Bourbon were ſtrengthened by the ties of gratitude, Mr. B. proceeds to ſhew that Mr. Fox is deeply implicated in this diſcuſſion. That gentleman is known, during the war, to have ſtrenuouſly endeavoured to procure a declaration from the Houſe of Commons, that this country ought not to purſue the war for the ſake of the Houſe of Bourbon—an expreſs recognition of the principle that this country was not bound to aſſiſt the Houſe of Bourbon, in ſpite of the renewal and confirmation "in the beſt form" of the triple and quadruple alliances abovementioned, by the laſt definitive treaty with France in 1783; a treaty concluded *when Mr. Fox was in power*. Mr. B. obſerves, that "the articles of no "treaty ever underwent a more thorough parliamentary exa-"mination;" and that in the Houſe of Commons Mr. Fox ſpoke in favour of the preliminary articles collectively, though before he came into office he diſapproved of them. The following obſervations on this ſubject are deſerving of his moſt ſerious attention, as well as that of his countrymen.

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* "During a war the aſſiſtance of a hoſtile power cannot be called in to aid a King againſt his rebels. The obligation by compact is alſo dormant in war, otherwiſe there would be no neceſſity that it ſhould be '*renewed*' at the concluſion of peace, as it was by the treaty of 1783, Art. 2."

"Grant

"Grant that the violation of treaties is common: that is, has been ſo frequent as to have been one of the moſt terrible ſcourges to human kind: does Mr. Fox contend that there ſhould be one more added to the number? In the mouth of any man, the ſcorn of that important part of the code of morals, which binds nation to nation, would have covered him with diſgrace; but ſuch a man's offence will not nearly approach the rankneſs of his; it exhibits a contempt of honeſt political reputation, of which there are few parallels indeed in the hiſtory of this kingdom.

"For the reciprocal guarantee being now conſidered as one of the articles which he regarded as diſadvantageous at the ſignature of the treaty; it muſt be further aſked, did he not come forward and tell the body of the nation, through their repreſentatives, that there were bad articles in the treaty, but that the public faith was pledged upon them; and if worſe had been inſiſted on, that faith was ſo committed, it muſt have been definitively given even to thoſe? But Mr. Fox was in office when the definitive treaty was concluded: he is therefore pledged perſonally, to endeavour to the utmoſt, that its letter and ſpirit ſhould be carried into effect: and he was not only in office, but he tells us *it was concluded by himſelf.** It was then BY HIS COUNCIL that the faith and ſignature of his ſovereign were given to it: and now he ſeeks, and has all along ſought, to make uſe of the force of parliament as an engine *to offer violence to the conſcience of his king*, rightly or wrongly implicated by his own advice. Repreſenting alſo the preliminaries as diſadvantageous, he cauſed the whole nation by a ſingular reſolution to engage its faith to the performance of them even as ſuch, by their repreſentatives: and now he calls upon us in the ſame mode, *gratuitouſly* † to declare, *we will break that very faith he recommended us to engage*, and which the hiſtory of the day informs us was unanimouſly given. Did he know or did he not know the guarantee he brought the nation into, by renewing the triple and quadruple alliances? If he was informed of it, was there ever a more frontleſs dereliction of principle, and of a principle he himſelf has talked ſo highly of, than is contained in his recent declarations, and thoſe he has been making ever ſince the war? If he really was ignorant of it, was there ever a more criminal neglect of public care and duty in a miniſter? In neither caſe can ſuch a man be elevated to power again, without extreme danger and diſhonour to the kingdom. And this elevation is the declared object of his party, for exciting the movements which at this diſtempered time agitate the nation."

We have been induced, by reaſons, the force of which, we truſt, our readers will feel, to be ſo copious in our extracts

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* "See P. 35. l. 5, extract of his ſpeech."

† "I have not heard that the Conſul has inſiſted, previous to entering into a negociation with us, that the parliament ſhall declare, that this nation ought not to aid the Houſe of Bourbon if the war ſhould continue, according to the guarantee."

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from this important part of the publication before us, that we paſs over the remainder with only obſerving, that it contains ſome very juſt and pertinent obſervations on the inſtability of the government, and the atrocity of the character and conduct of the Corſican uſurper, who tyrannizes over France, and who ſeeks to domineer over the world.

ART. VI. *A Hiſtorical and Philoſophical Sketch of the Diſcoveries and Settlements of the Europeans in Northern and Weſtern Africa at the Cloſe of the Eighteenth Century.* 12mo. PP. 442. 5s. Vernor and Hood. London. 1799.

IN the language of the preface to this compilation, we obſerve, that "Africa, in the earlieſt ages, during the brilliant æras of Egypt, Cyrene, and Carthage, the theatre of ſplendid and important tranſactions; the terror of Europe in the dark ages; the object of her ambition and avarice, after the diſcoveries of the Portugueze in the fifteenth century,—has lately acquired additional celebrity by attracting the attention of the friends of religion and ſcience. The cloſe of the eighteenth century, therefore, forms an æra in its hiſtory, when the reſearches and tranſactions of Europeans in that country began to be directed by juſtice, benevolence, and the deſire of knowledge, inſtead of avarice and ambition."

In the ſketch preſented before us in this work, we think that conſiderable praiſe is due to the anonymous compiler for compreſſing, within the moderate compaſs of one ſmall pocket volume, the ſubſtance of the modern diſcoveries and books of travels in Africa. To him who wants ſufficient leiſure to peruſe the large quarto volumes of ſeveral of our African travellers, and yet wiſhes for a general knowledge of the diſcoveries which have been attempted, and made of late years, in this quarter of the world, we know not where we could recommend a more judicious abridgement, and clear, entertaining account, than is to be met with in this publication. The compiler has, with conſiderable judgement, narrated the hiſtory of the African Aſſociation, and of the Sierra Leone Company, from their commencement to the preſent period; and has given us the ſubſtance of the various accounts of thoſe travellers whom they employed, Meſſrs. Ledyard, Lucas, Watt, Winterbottom, Houghton, Park, Hornemann; as well as of Meſſ. Browne, Vaillant, Wadſtrom, &c. It is thus that we have here exhibited in one view the progreſs of the diſcoveries which have been made within the laſt twenty years, particularly in North and Weſt Africa; whilſt the publiſher has combined with a detail of the adventures of the

travellers

travellers by whom theſe reſearches were accompliſhed, a delineation of the appearance of the countries through which they paſſed, an account of their native productions, and a deſcription of the peculiar manners of the various African tribes. In the plan adopted in this work, the author acknowledges that he has excluded the hiſtory of ancient and modern Egypt, of ancient and modern Abyſſinia, of Caffraria, and of the Portugueze and Dutch ſettlements, &c. As all could not be included within the preſcribed compaſs, we think that the reaſons he aſſigns for theſe omiſſions, as well as for the method he has purſued, are ſufficiently ſatisfactory.

But in a work of this nature, there is one omiſſion, for which no apology is made, we mean a good map or chart of the routs purſued, and countries diſcovered by theſe travellers. For want of this, the reader will frequently find himſelf bewildered with regard to the relative geographical poſitions of the various tribes of whom frequent mention is made. In tracing the features of the Mooriſh character, the writer gives us the following good deſcription, as connected with the influence of deſpotiſm on the human mind.

"Among rude nations, while property is inſecure or undivided, the ſame degree of turpitude is not attached to the ſame crimes as in civilized ſtates; but there is generally a frankneſs and ſincerity of character which is not found in a declining ſtate, in the ſame degree of ignorance. Friendſhip and fidelity are produced by oppreſſion, which at firſt unites men more firmly for their mutual defence: but when deſpondence ſeizes the general maſs, the character of man embitters with the pain he endures; every virtue, even humanity itſelf, is deſtroyed, and ſociety is as really diſſolved as among thoſe tribes who acknowledge no ruler. Thus, among the Moors of Barbary, depreſſed from their former glory by inveterate oppreſſion, diſtruſt, and malevolence have eradicated the natural ſenſe of right and wrong; the opinion of general perfidy prevails; all wiſh to oppreſs and plunder, as they have been oppreſſed and plundered, and conſider detection as the only misfortune. A diſmal uncertainty broods over life, which impairs the greateſt energy of the mind, and ſtifles every voluntary exertion. Men dread to give ſcope to their natural feelings, becauſe they feel nothing but pain; influenced by ſome obſcure hopes of happineſs, like their flocks, they are driven along through life, without any fixed intention or object, and, like theſe, attempt to ſnatch a little enjoyment as they paſs. Thus we may perceive how naturally deſpotiſm by the ſame proceſs produces a ferocity and a voluptuouſneſs of character; how it equally chills the heart and palſies the underſtanding, cauſing an apathy as well as an abſence of thought, which ſoon ſubſide in the dejection of meanneſs, and the debility of vice. But deſpotiſm is as weak as it is violent; it never poſſeſſes more than half the power which it pretends to exerciſe; its motions are irregular and

and convulſive, which exhauſt their power by their own violence, and are only uſeful for deſtruction; now all is ſpaſmodic energy, now all is inaction and death. In this ſtate of ſociety, it is fortunate that ſomething like religion ſhould prevail to ſtop the violence of bloody and rapacious tyranny, to diſarm private vengeance, and reduce to mortal ſtrength the iron arm of power. The veneration paid to the Marabouts among the Moors, is only uſeful in this view, for the intolerance and the irrationality of the Mahometan religion not only check the progreſs of truth, but, by ſanctioning the ſecluſion of females, deprives man of his deareſt happineſs, and ſupplants the moſt powerful ſupport of ſocial order, the free and innocent intercourſe of the ſexes. The apparent imbecility of underſtanding, which is venerated as a kind of inſpiration, deſtroys in a great meaſure the utility of the Marabouts, though it increaſes their licentiouſneſs. The mutual diſtruſt in which the Moors live, increaſes their natural ſagacity in penetrating the deſigns and characters of each other, as well as the low cunning which they diſplay in all their tranſactions. But this exceſſive diſtruſt renders them as capricious as deceitful; for when ſuſpicion agitates the mind, its reſolutions will vary with every change of circumſtances, and temporary ſhifts are ſubſtituted readily, in the ſtead of the beſt arranged meaſures."

We were alſo pleaſed with the juſt and ſenſible obſervations on the uſurped claim which has been raſhly made and wantonly exerciſed by various European ſtates, in conſequence of their diſcoveries of uncivilized countries, to a right over the territories, the perſons, and property of the indigenous and inoffenſive inhabitants. And how lamentable is the reflection, that a claim, founded on ſuch palpable injuſtice, ſhould have been ſo frequently converted into an engine of cruelty and oppreſſion!

We forbear to extract any of the travels of Mr. Park, or of our other modern adventurers, as they will be found in the original review of their works; but it may, perhaps, be entertaining as well as novel to many of our readers, to peruſe the following account of two curious aſſociations which are found to exiſt in Africa.

"In this (kingdom of Quoja) and the adjacent kingdoms, two curious aſſociations ſubſiſt, which reſemble maſonic fraternities in myſticiſm and mummery, of which the one is appropriate to men, and the other to women. The firſt, of which the king is the viſible ſuperior, is termed THE SOCIETY OF the BELLI, under the direction of an awful myſterious being, denominated the BELLI, which changes its form according to the pleaſure of the high prieſt. The uninitiated are excluded from all public offices of truſt and profit, and the unſkilful are objects of public ſcorn, and jeered by the women as having waſted their time in eating rice. The meetings of the ſociety do not always

continue,

continue, but are renewed at an interval of 20 years. At the meetings of the fraternity, a ſpace of eight or nine miles in circumference is marked out in a wood of palm-trees, for the building of huts and the clearing of plantations. Thither all the young men reſort, under the care of the ſeniors, their inſtructors, to ſpend their noviciate, which continues five years. During this period, they are taught to fight, to fiſh, to plant, to hunt, to dance the appropriate dances, and ſing the Bellidong, or praiſes of the Belli, which, in modeſty of expreſſion, much reſemble the verſes of the Salii. They are rigidly prohibited from wearing clothes, from paſſing the circumſcribed bounds, or converſing with any but the initiated brethren, and for this offence no palliation is admitted. No female is permitted to approach the conſecrated grove, under the penalty of being deſtroyed by the *Belli* with excruciating torments. At initiation, the young men receive new names, as ſigns of their new birth, and are imprinted with the mark of the Belli, which reſembles the cicatrices of nails, running from the ear to the ſhoulder, formed by ignited iron inſtruments. At the concluſion of the appointed period, they are delivered by their inſtructors to their relations, and are received with great ceremony, as their return is conſidered as an introduction into public life.

"The ſecond, which is denominated the aſſociation of the Neſſoge, Sandi, or the confederacy of the Hen, is confined to females, and is almoſt the counterpart of the other. A number of huts is prepared in a remote wood, to which the acceſs of men is prohibited. Thither the young marriageable girls are conducted during the night by the matron under whoſe care they are placed. After the feſtival of initiation, they are bathed in a rivulet; their hair is cut off; they ſuffer the religious ceremony of exciſion, and remain naked during their abode in this receſs. In this ſolitude, when the body is ſubdued by pain, and the mind ſoftened by the ſtill gloom of the deep foreſts, they are taught the religious cuſtoms and ſuperſtitions of their country. When the time of their noviciate, which continues four months, is expired, they return by night to their reſpective towns, where they are received by all the women, young and old, quite naked, who parade the ſtreets in a kind of irregular proceſſion, with various inſtruments of national muſic, till break of day. Any man whom curioſity ſhould prompt to witneſs the proceſſion, if diſcovered, would ſuffer death, or redeem himſelf by a ſlave. The ſimilarity of theſe proceſſions to the orgies of Peor, Priapus, and Bacchus, &c. as well as of the particular religious rites, it were eaſy to trace by a compariſon with the accounts of ancient hiſtorians. The aſſociation of Belli, as the greater part of the members reckon its myſteries unfathomable, takes faſt hold of the minds of men, and has a very conſiderable civil influence."

One could hardly ſuppoſe that human nature could be chargeable with the abſurdity aſcribed by travellers to theſe ſame Quojans, in their interrogations of the dead.

"When a perſon dies, and there are any ſuſpicions of violence or

ſorcery, the corpſe is interrogated. For this purpoſe, the deceaſed is laid on an open bier, wrapped in a white cloth, and borne upon the heads of ſix young people, male or female, according to the pleaſure of the corpſe, who ſignifies his approbation, or diſapprobation to move to the place of burial, which is always a buſh or large tree without the town. When they arrive at the place of burial, a friend or relation of the deceaſed places himſelf five or ſix paces before the bier, and thus addreſſes the deceaſed. 'You are now a dead man; you know you are no longer alive, and as one of us; you know you are placed upon the ſticks, the bier of God Almighty, and that you muſt anſwer truth.' He then enquires what made him die; whether he knew of his own death; and whether it was occaſioned by witchcraft or poiſon: for they univerſally believe that no perſon dies without having a previous knowledge of his own death, except his death be cauſed by poiſon, or the more powerful charms of another perſon. The corpſe anſwers in the affirmative, by forcibly impelling the bearers ſeveral paces forward, by a power which, they ſay, they are unable to reſiſt; and in the negative by a rolling motion. They then enquire concerning the murderer, commencing with his relations, and naming the ſuſpected perſons. If it be one of his relations, the corpſe remains ſilent for ſome time, as if unwilling to accuſe them. When the deceaſed has declared the murderer, he is deſired to be certain of the perſon, and requeſted to ſtrike the hand which holds the bough. Upon this, the corpſe impels the bier forward and ſtrikes the bough which the perſon holds in his hand. If the death of the deceaſed was cauſed by ſorcery, the culprit, and ſometimes his whole family, are ſeized and ſold for ſlaves; if by poiſon, the accuſed is allowed to eſcape to the next town, where he claims the protection of the head man, aſſerts his innocence; in proof of which he deſires to drink the red water, a poiſonous liquid, formed from the roots of plants and the barks of trees, of a deleterious quality. The accuſed is placed upon a high chair, ſtripped of his common apparel, and a quantity of plantain leaves wrapped round his waiſt, and, in preſence of the whole town, eats a little rice, and drinks the poiſoned water, to the quantity of five or ſix quarts. If he eſcapes unhurt, and no evacuation by vomiting, &c. is excited, and he vomits the rice unchanged by the digeſtive powers of the ſtomach, at the ſame hour next day he is judged innocent, and brings a palaver for defamation againſt the friends of the deceaſed. But, during the interval of his trial, he is obliged to join in the ſinging and dancing, which is made for his eſcape."

The following is the account of the manner in which the natives prepare for the food the berries of the *Lotus*.

"The lotus is common in all the Negro kingdoms, and is found on the Gambia, but it is in the ſandy ſoil of Kaarta, Ludamar, and the northern diſtricts of Bambara that it is moſt abundant. There the natives collect the ſmall farinaceous berries, which are of a yellow colour and delicious taſte, and, by drying them in the ſun, pounding them

them in a mortar, and forming them into a paſte with water, compoſe a ſort of bread, which reſembles the ſweeteſt gingerbread in colour and flavour. The water, ſweetened with the juice of the lotus berry, forms a pleaſant gruel, which is the common breakfaſt in many parts of Ludamar. The lotus ſhrub is found at Tunis, and ſeems evidently to be the plant which nouriſhed the Lybian Lotophagi of Homer and Pliny, and with which, according to Pliny, armies were ſometimes ſupported."

This is one of the advantages reſulting from the enquiries and inveſtigation of modern travellers, that it ſerves to throw light upon ancient cuſtoms, as recorded in ſome of our beſt ancient claſſical authors. We ſhould hardly, however, have expected to find ſuch a parallel between the barbarous cuſtoms of ancient and modern times, as that which is recorded by Diodorus, compared with the practice which, it ſeems, is ſtill continued in one of the kingdoms or principalities of Africa.

"The monarch of the Eyoes poſſeſſes abſolute power, but is ſubject to a ſingular regulation. When his conduct is offenſive to the maſs of the people, a deputation is appointed to offer him a preſent of parrot eggs, and to repreſent, 'that, as he muſt be fatigued with the burden of government, his ſubjects conſider that it is now time for him to repoſe from his ſolicitude, and indulge in a little ſleep.'" His majeſty thanks his ſubjects for their attention to his eaſe, retires to his apartment, and directs his women to ſtrangle him, which is immediately performed, and his ſon ſucceeds upon the ſame terms as his father. In 1774, however, his Eyoe majeſty peremptorily rejected the preſent of the parrot eggs, aſſuring the deputation, 'that as yet he had no inclination to ſleep, but reſolved to watch for the good of his people.'" According to Diodorous, a ſimilar practice prevailed at Meroë, where the prieſts were accuſtomed to notify to the king, by a ſimilar meſſage, that the Gods, whoſe will mortals could not reſiſt, had devoted him to death by his own hand. This order had been implicitly obeyed for ages, when Ergamenes, whoſe mind had been imbued with the philoſophy and literature of the Greeks, in the reign of the ſecond Ptolemy, upon receiving the dreadful order, marched his army to Arata, the city of the prieſts, and of the golden temple, and utterly exterminated their race."

To thoſe liberal minded perſons in this country who have promoted, and to thoſe zealous adventurers, who, at the riſk of life, and every thing elſe dear to them, have actually proſecuted the moſt perilous journey into the interior parts of the vaſt African continent, hitherto but little known to Europe, the preſent and ſucceeding ages are certainly laid under very great obligations. Such perſons have erected a monument for themſelves to be gratefully contemplated by poſterity, who will

probably reap the beneficial fruits of ſuch reſearches; a monument, as different in its kind, as it is ſuperior in value to that of thoſe ambitious deſtroyers of mankind, who, under the name of conquerors, have waded through ſeas of blood to gratify their miſtaken views of fame and glory. The reſult of the information which has hitherto been received in conſequence of the modern travels into various parts of Africa ſerves to ſhow us human nature ſtill remaining, in a great meaſure, uncivilized and ferocious.

"The interior of Africa exhibits, in the 18th century, the ſame appearance it preſented at the commencement of the earlieſt hiſtorical records. The names of nations and countries alone vary, but the ſame ferocity of character, the ſame barbarous manners, and the ſame ſuperſtitious habits, by which the interior Africans were originally characterized, ſtill maintain their influence. The opinions, manners, and cuſtoms of the modern Africans, are capable of being applied with great advantage, in elucidating the early hiſtory of mankind; and, when theſe ſhall have paſſed away, it will be difficult for ſucceeding generations to believe that they ever exiſted *."

Much yet remains to be done, not only as to exploring the countries inhabited by the ſavage nations in this quarter of the globe, but in humanizing their minds, removing their ancient and ſtubborn prejudices, and introducing amongſt them habits of induſtry, agricultural and commercial purſuits. That even the ſavages of Africa have minds capable of expanſion and improvement there can be no doubt; and were the intercourſe of our countrymen, and that of other European nations with them, unſtained with any thing like cruelty and treachery, and with thoſe vices which have hitherto been our reproach, the moſt beneficial effects to the cauſe of humanity, of religion, and of human nature, might be expected to follow.

* "Park's Travels; Rennel's Geogr. Illuſtrations; Proceedings of the African Aſſociation; Leo Africanus; Barvot's Guinea; Norris's Account of Dahomy; Dalzel's Hiſtory of Dahomy; Browne's Travels in Africa, Egypt, and Syria; Bruce's Travels; Ludolf's Ethiop. Hiſt. and Supplem; Lobo's Voyage to Abyſſinia; Pliny; Ptolemy; Abulfeda; Itinerary of Benjamin of Tudelah."

ART. VII. *Report of the Commiſſion of Arts to the Firſt Conſul Bonaparte, on the Antiquities of Upper Egypt, and the Preſent State of all the Temples, Palaces, Obeliſks, Statues, Tombs, Pyramids, &c. of Philæ, Syene, Thebes, Tentyris, Latopolis, Memphis, Heliopolis, &c. &c. from the Cataracts of the Nile to Cairo: with an accurate Deſcription of the Pictures with which*

which they are Decorated, and the Conjectures that may be drawn from them, reſpecting the Divinities to whom they were conſecrated. Tranſlated from the French of Citizen Ripaud, Librarian to the Inſtitute of Egypt. 8vo. or 4to. Pp. 104. 3s. 6d. Debrett. London. 1800.

"THE following Memoirs," ſays the Editor of this tract, "are preſented to the Public as containing a very accurate account of the celebrated remains of ancient Egypt, of which we have heard ſo much, and know ſo little.

"Former travellers on the banks of the Nile, however inquiſitive, learned, or ſagacious, have found their purſuits impeded by a ſucceſſion of obſtacles and dangers, which have neceſſarily rendered their accounts imperfect; while the ingenious Frenchmen, from whoſe original memoirs the following pages are tranſlated, poſſeſſed all the advantages which could be derived from ſecurity, leiſure, and general apparatus. Hence they have been enabled to give to their country and to Europe, the following correct, ſcientific, and ſuperior deſcription of the Antiquities of Egypt."

It is unqueſtionably true, that the French, from their long and abſolute poſſeſſion of the country, have had better opportunities than any former traveller enjoyed, of acquiring a full and complete knowledge of the preſent ſtate of Egypt. And if they will forbear to indulge their national vanity, to interſperſe their ſcientific deſcriptions with the effuſions of republican folly, and to diſguſt their readers with the impertinent obtruſion of ſentiments, wholly unconnected with the ſubject, they, no doubt, have it in their power to communicate much curious and intereſting information to the public. Some ſuch information is certainly contained in the tract before us; but, as it is a mere abridgment, and is rather to be conſidered as a proſpectus to a larger work on the ſame ſubject, than as a complete work in itſelf, no blame is imputable to the author, for not having rendered his accounts more copious, and his deſcriptions more minute.

It will be ſeen by the following brief comments, that M. Ripaud has found little cauſe to be ſatisfied with the labours of his predeceſſors.

"The views given by Norden are equally inaccurate and inſignificant. His deſcriptions are obſcure, for he was not ſufficiently inſtructed. Beſides, he was of a timid character; and actually viſited the iſland of Phylæ by the light of a lantern.

"Paul Lucas is a very inconſiderate, unreflecting traveller, and ſubject to a ridiculous ſpirit of exaggeration. He has deſcribed as granite the free-ſtone of which all the temples of Upper Egypt are conſtructed.

" Sicard, more ſagacious and correct, has contributed very much to illuſtrate what was obſcure and uncertain in the ancient geography of this country. In this view he has proved a very able aſſiſtant to our countryman d'Anville.

" That diſtinguiſhed ſcholar has been the continual object of our aſtoniſhment. By the force alone of his critical ſagacity, he has aſſigned, with a degree of accuracy, which is perfectly aſtoniſhing, the poſition of ancient cities and villages, as well as the courſe of canals, in a country which he had never viſited.

" The Conſul Maillet, Vanſleb, and the tranſcriber Savary, offer nothing that is true or uſeful in their works.

" The two moſt eminent travellers who have written on Egypt, are Granger and Pococke. The firſt, who was a phyſician, and a Frenchman, viſited this country in the year 1730; and it is very much to be regretted that his work is ſo ſhort. This author is well informed, judicious, and of excellent authority.

" The ſecond is the moſt learned of them all, and his deſcriptions approach the neareſt to the truth. Nor was he deficient either in activity or reſolution. Almoſt every thing that he himſelf wrote is good; but the drawings, which he cauſed others to execute, are very inaccurate."

We think that he has treated NORDEN with too much ſeverity, and indeed with injuſtice, for his drawings appear to us not to merit the reproach of inaccuracy, and they certainly are very far from inſignificant.

The author's obſervations on the Egyptian and Grecian architecture betray an accurate taſte, and a ſound judgment.

" Egypt is the cradle of architecture; the monuments which are ſtill ſeen there, have attained the principal object which is propoſed by this art. They produce aſtoniſhment.

" That ſolidity, with which they are ſometimes reproached, is connected with ſtrength; and it is owing to ſuch a circumſtance, that, after a period of ſix thouſand years, we behold theſe gigantic buildings.

" The elegance of proportion, the grace of detail, beauty, harmony, and general reſult, are enchanting in the Greek orders. The boldneſs and lightneſs of the upper parts pleaſe in the Gothic edifices; maſſiveneſs and ſolidity are impoſing in the monuments of the Egyptians.

" When they firſt erected a column, they appear to have had no other object than to place the cup of the *lotus* upon its ſtem. It was an homage offered to the plant which, from their firſt eſtabliſhment, had furniſhed to the new coloniſts an wholeſome and abundant ſuſtenance.

" No traveller, before us, had remarked the reſemblance of the Egyptian columns with the different productions of nature; and, nevertheleſs, thoſe who erected them employed their utmoſt ſkill to render the imitation perfect. On the baſe of the column they engraved, in a circular form, the leaves of the *nymphea* or water-lily; and

and gave to the part of the ſhaft neareſt the capital, the form of a bundle of the ſtems of the *lotus*.

"They afterwards extended this love of imitation to other productions of the vegetable kingdom, and they repreſented the bud of the ſame plant, with the head of the date-tree; and, among the ornaments of ten different capitals, they have deſigned the branches of the fan palm-tree, and the flowers of the *nelumbo*.

"It is very eaſy to obſerve certain points of conformity between the architecture of the Egyptians and that of the Greeks. The latter appear to have at firſt adopted, without the leaſt alteration, the columns raiſed on the banks of the Nile: but they ſoon brought them to their preſent perfection, by the power and influence of their admirable taſte and genius.

"The plan of their moſt elegant temples is alſo taken from the ſmall peripteral temples of the Egyptians.

"Thus is the ingenious fable of Vitruvius deſtroyed, who attributes the origin of architecture to an imitation of the wooden cabins which were inhabited by the moſt ancient people of Greece. Their deſcendants, anxious to attribute to themſelves every kind of diſcovery, were very cautious of diſcloſing their obligations to the Egyptians, in this art. Without mentioning any of the great number which they owed to that people, they have, in general terms, praiſed them for their wiſdom, which has ſince been conſidered, not only with leſs veneration, but with ſome degree of doubt as to its exiſtence.

"The taſte of Egypt differed from that of Greece, as well as from our own, in bringing together thoſe maſſes, which we have always been particularly careful to detach and inſulate. At Luxor, in a ſpace of thirty feet, two obeliſks are ſeen of ninety-two feet in height; behind them are two coloſſal ſtatues of thirty-five feet, and ſomewhat farther are two moles, whoſe elevation is fifty-five feet. It is impoſſible not to feel the impreſſion of grandeur, that the accumulation of theſe maſſes is calculated to produce."

We object, however, to the aſſertion that the production of *aſtoniſhment* is the *principal* object of architecture. It may form *one* of the objects, but it has frequently a better and a nobler object; the impreſſion of religious awe, the inſpiration of devout ſentiments, and the preparation of the mind for the ſolemnities of public worſhip.

It is truly extraordinary that, notwithſtanding all that has been ſaid, by ancient and modern writers, reſpecting the Egyptian plant, the *lotus*, (of which ſome account was given in the preceding article) it is by no means clear to which plant that appellation was aſſigned by the ancients. Some have ſuppoſed it to be the rice plant, others a particular kind of corn, known by the denomination of *dourra*, in ſhort, the opinions reſpecting it have varied ſo much as ſcarcely to leave any thing like certainty on the ſubject. Theſe may be ſeen

in the quarto edition of the Abbe Le Maſcrier's deſcription of Egypt compiled from the memoirs of M. de Maillet, who reſided in the capacity of French Conſul at Cairo, and of whom M. Ripaud ſpeaks with ſuch ſovereign contempt. We queſtion, whether M. Ripaud himſelf, however, is not deceived concerning the cups of the lotus, which he mentions as the uſual decorations of an Egyptian column; theſe decorations have always appeared to us rather to reſemble *imbricated boleti*.

This tract, ſuperficial as it is, will form an uſeful ſupplement to Sonnini's Travels, and may, indeed, be read with advantage by all who feel an intereſt in the ſubjects of which it treats.

ART. VIII. *A Treatiſe on the Commerce and Police of the River Thames: Containing an hiſtorical View of the Trade of the Port of London; and ſuggeſting Means for preventing the Depredations thereon, by a Legiſlative Syſtem of River Police. With an Account of the Functions of the various Magiſtrates and Corporations exerciſing Juriſdiction on the River; and a general View of the penal remedial Statutes connected with the Subject.* By P. Colquhoun, LL. D. 8vo. Pp. 676. 10s. 6d. Mawman. London. 1800.

IN the partial cenſures which we mingled with our commendations of Mr. Colquhoun's Treatiſe on the Police of the Metropolis, reviewed in our laſt Number, we by no means intended to detract, in the ſmalleſt degree, from the merit of the author, as an intelligent, active, vigilant Magiſtrate; we were actuated excluſively by a ſenſe of duty, ſuperadded to a wiſh to remove ſome falſe impreſſions unfavourable to the national character, which that work, we knew, had contributed to make on the minds of foreigners,* who have been accuſtomed to quote it as a book of authority, and to conſider all the ſtatements and opinions which it contains as truths, not to be controverted, nor even queſtioned.

In the work before us there is very little to cenſure and much to praiſe; the author has indulged himſelf leſs in ſpeculations, and confined himſelf more cloſely to facts, than he did in his former production. Some of his eſtimates, indeed, are equally vague, but his remedies, in general, are more ſolid and practicable. While we condemn the following praiſe of

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* It has been tranſlated into French, and, we believe, into German alſo.

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his own work, which too much reſembles the puffs of a quack, and is certainly unworthy a reſpectable writer;—"the ſubject is in many reſpects new; the details—intereſting in no common degree;—almoſt every rank of ſociety will find beneficial information,"—while, we ſay, we condemn ſuch ſelf-commendations, we cannot but approve the "General Review" of the matter, given in the preface, and we ſhall accordingly extract it, as calculated to convey a better idea of the contents of the book, than could be conveyed by any quotations or remarks which we could make or ſuggeſt.

"From the numerous ramifications of a commercial intercourſe of unexampled extent and magnitude, multitudes of individuals concerned in different kinds of property expoſed to danger on the river Thames, become more or leſs intereſted. In fact, it may be ſaid to affect a conſiderable proportion of the men of property in the whole of the metropolis, and almoſt every perſon engaged in commercial and nautical purſuits in every part of the Britiſh empire, ſince all are expoſed, more or leſs, to the injuries and inconveniences which the ſuggeſtions contained in this work are meant to remove and to prevent.

"To judge accurately reſpecting the numerous public wrongs, which are detailed in this volume, the reader is referred to the unexampled magnitude of the navigation and commerce of the port, as exemplified in the firſt chapter; and alſo to the account of the nature and extent of the depredations and injuries as recorded in the ſecond, third, and fourth chapters. For the purpoſe of forming an opinion of the remedies which have been applied, and the ſucceſs of an experiment attempted under many diſadvantages, recourſe muſt be had to the details which are given in the fifth and ſixth chapters. It will be ſeen in the ſeventh chapter, that it is not the port of London alone which has experienced the injuries ariſing from depredations on commercial property, but that it prevails in a conſiderable degree wherever trade is carried on. The legiſlative ſyſtem, therefore, which has been propoſed to prevent theſe depredations, and which is particularly explained in the eighth and ninth chapters, cannot fail to be intereſting and uſeful to every commercial port in the Britiſh empire, inaſmuch as the remedies which are ſuggeſted, are in many reſpects applicable to every ſituation, and to moſt circumſtances which are likely to occur.

"A ſource of general information, (in many reſpects new,) reſpecting the various authorities under whoſe juriſdiction the Police of the River is conducted, will be found detailed in the tenth, eleventh, twelfth, thirteenth, and fourteenth chapters; while the penal laws which attach to maritime offences, and particularly to local injuries, as they relate to the Thames below and above London bridge, cannot fail to be uſeful and intereſting; and to thoſe who follow nautical purſuits, the abridged view of the Statutes applicable to theſe affairs, detailed in the fifteenth and ſixteenth chapters, and the general laws and regulations of the port of London, which are comprized in the ſeventeenth chapter, (a compendium never before publiſhed,) can hardly fail

to be acceptable, ſince every material duty to be performed, and every evil to be avoided, is (*are*) brought within a very narrow compaſs.

" For the purpoſe of ſecuring purity, and regular and proper conduct on the part of the officers under the Marine Police Eſtabliſhment, a peruſal of the inſtructions under which the various claſſes act, as detailed in the Appendix, No. VII. will ſhew the labour which has been beſtowed in ſyſtematizing this part of the deſign, for the purpoſe of rendering their ſervices effective and uſeful.

" The author has endeavoured, in this work, to draw a circle round every object that can be conſidered in any degree uſeful to the commerce and navigation of the river Thames; and under an impreſſion that all that can be conſidered important or neceſſary will be found within this circle, he humbly hopes, that his anxious labours to promote the intereſt and extend the ſecurity of the public, will not prove in vain.

" He has only to regret, that in an inveſtigation ſo laborious and extenſive, where much time and attention is (*are*) neceſſary, the numerous interruptions he has experienced in conſequence of the various public duties he has been called upon to perform, may have unavoidably occaſioned imperfections, which, under other circumſtances, could neither have occurred nor furniſhed an excuſe for ſoliciting the indulgence of the reader.

" With reſpect, however, to the legal part of the work, where the danger of miſleading the public is not only obvious, but would in this or any other inſtance be unpardonable, the utmoſt attention has been beſtowed with reſpect to the accuracy of the abridgements of the Statute laws; theſe being ſtript of many of thoſe terms which are not familiar to common readers, it may be hoped, will prove beneficial in conveying that ſpecies of uſeful knowledge to commercial and nautical people, which could not otherwiſe be eaſily obtained, while it furniſhes a kind of index to the principal Statutes at large, which relate to navigation, commerce, and nautical offences, in all inſtances where intereſt or curioſity impels the mind to purſue more elaborate reſearches."

The obſervations which terminate the firſt chapter are ſenſible and pertinent.

" While every lover of his country muſt glory in its commercial aggrandizement, and in the exalted pre-eminence which ſhe holds among the nations of the world; the ſame ſpirit of patriotiſm ſhould act as an incentive to the eſtabliſhment of thoſe principles of moral rectitude, which form the only true and ſolid foundation of *permanent proſperity*, either among nations or individuals. How much ſoever the mind may be dazzled with the glare of power and wealth, no truth is better eſtabliſhed than this; that where riches flow upon a country, exhibiting in one ſcale the advantages ariſing from the accumulation of maſſes of property, theſe bleſſings are but too frequently weighed down by an acceſſion of crimes in the other: theſe, unleſs their increaſe is prevented in due time, will forcibly operate in ſapping

ping the foundation of all morals, and inſenſibly lead to thoſe conſequences which have fatally terminated the *power*, the *ſplendor*, and even the *exiſtence* of nations.

" The preſent ſtate of ſociety and manners; the wonderful change apparent in the habits of the lower orders of the community; the recent, and perhaps too effectual attempts to undermine that ſenſe of religion and moral rectitude, which reſtrained the maſs of the people from minor acts of delinquency: all theſe conſiderations call for ſuch internal regulations as may operate in the moſt immediate manner, in controlling the ill-directed and tumultuous activity of human paſſions; to counteract the influence of wealth under its various attractions of pleaſure and pain; and to prevent it from diſſeminating its poiſon, while it confers its bleſſings.

" To effect this purpoſe, *ineſtimable* in a national point of view, and benevolent and humane to all whoſe vices and enormities it tends to reſtrain, a *Police* muſt be resorted to upon the broad ſcale of *general prevention, mild in its operations, effective in its reſults; having juſtice and humanity for its baſis, and the general ſecurity of the State and individuals for its ultimate object.*"

The author has here diſcovered the true meaning of the word Police which (in P. 592.) he properly deſcribes as the means by which the laws are carried into execution; the very definition which we recommended as the moſt accurate. The whole ſyſtem of depredation committed on the river is unfolded in a very ample, and a very perſpicuous manner, and the different ſpecies of depredators are deſcribed with equal correctneſs. The following claſs of thieves is new to us, and, we conceive, equally ſo to moſt of our readers.

" Among the various claſſes of delinquents, who have contributed to the removal of plunder from ſhips and veſſels in the river Thames, are to be included a ſet of individuals who pretend to follow the profeſſion of *Rat-Catchers*. Many ſhips being infeſted with rats, recourſe is had to perſons who pretend to have a knowledge of the means of deſtroying them. They are permitted with this view to go on board in the night to ſet their traps, and afterwards to viſit them at ſuch hours as they chooſe to preſcribe to themſelves. In this ſituation they become uſeful auxiliaries to lumpers and others, who have concealed plunder in the hold, until a convenient opportunity occurs for removing it, which they generally are enabled to accompliſh without ſuſpicion. It has been ſaid that in ſome inſtances, they not only commit depredations themſelves, but for the purpoſe of getting acceſs to different ſhips, and to increaſe the demand for their *profeſſional labours*, they have even been accuſtomed to convey the rats alive from one ſhip to another, as a means of receiving payment for catching the ſame animals three or four times over."

It is when the author has recourſe to *round numbers* that we

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are moſt diſſatisfied with him, for the data on which he makes his calculations being kept a profound ſecret from us, we are wholly at a loſs to aſcertain the accuracy of his deductions; and this omiſſion gives to his eſtimate the appearance and character of *conjecture*. Thus he computes the whole injury ſuſtained by the Crown and the public, from the depredations committed on the river Thames, in the preſent century, at *ten millions ſterling*; and the preſent annual loſs, from the ſame cauſe, at *five hundred and ſix thouſand pounds!* But on what he founds this computation we know not. He ſtates, indeed, the number of ſhips in the river, and the total amount of the imports and exports, but, ſtill, with theſe documents before us, we are as much at loſs to diſcover his *principle* of calculation as ever. With the *drawback* ariſing from this defect, which we ſtrenuouſly recommend the author moſt ſtudiouſly to avoid, in any future publication, the work certainly contains much uſeful and intereſting information. By the eſtabliſhment of the *Marine Police Office*, which has, at length, received the ſanction of the legiſlature, Mr. C. has every opportunity which he could deſire, for ſubmitting his favourite project to the teſt of experience; and if it do not ſucceed to the utmoſt of his wiſhes and expectations, he cannot, at leaſt, aſcribe its failure to any want of power, for we never recollect to have read an act of parliament which conferred ſuch extenſive powers, on any body of men, as have been conferred on the Magiſtrates of the Marine Police, by the act which gave a legal exiſtence to the inſtitution.

ART. IX. *Thoughts and Details on Scarcity, originally preſented to the Right Hon. Wm. Pitt, in the Month of November*, 1795. By the late Rt. Hon. Edmund Burke. 8vo. PP. 64. 1s. 6d. Rivingtons. London.

"THE late Mr. Burke," ſays the Editor of this tract, in a well written preface, "in the eſtimation of thoſe who were moſt capable of judging, ſtood high, both as a ſcientific and a practical farmer. He carried into his fields the ſame penetrating, comprehenſive, and vigorous mind, which ſhone forth ſo conſpicuouſly in all his exertions on the ſtage of public life. Wherever he was, in whatever he was engaged, he was alike aſſiduous in collecting information, and happy in combining, what he acquired, into general principles. All that the ancients have left us upon huſbandry was familiar to him, and he once encouraged and ſet on foot a new edition of thoſe valuable writers; but, though he might occaſionally derive new hints even from thoſe ſources, he preferred the authority of his own hind to that of Heſiod or Virgil, of Cato or Columella. He thought for himſelf upon

upon this, as upon other ſubjects; and not rejecting ſound reforms of demonſtrated errors, he was, however, principally guided by the traditionary ſkill and experience of that claſs of men, who, from father to ſon, have for generations laboured in calling forth the fertility of the Engliſh ſoil. He not only found in agriculture the moſt agreeable relaxation from his more ſerious cares, but he regarded the cultivation of the earth, and the improvement of all which it produces, as a ſort of moral and religious duty. Towards the cloſe of his life, when he had loſt his ſon, in whom all his proſpects had long centered, after lamenting, in an elegant alluſion to Virgil, that the trees, which he had been nurſing for many years, would now afford no ſhade to his poſterity, he was heard to correct himſelf, by adding, 'Yet be it ſo; I ought not therefore to beſtow leſs attention upon them—they grow to God.'

"Agriculture, and the commerce connected with, and dependent upon it, form one of the moſt conſiderable branches of political economy; and as ſuch, Mr. Burke diligently ſtudied them. Indeed, when he began to qualify himſelf for the exalted rank which he afterwards held amongſt ſtateſmen, he laid a broad and deep foundation; and to an accurate reſearch into the conſtitution, the laws, the civil and military hiſtory of theſe kingdoms, he joined an enlightened acquaintance with the whole circle of our commercial ſyſtem. On his firſt introduction, when a young man, to the late Mr. Gerard Hamilton, who was then a Lord of Trade, the latter ingeniouſly confeſſed to a friend ſtill living, how ſenſibly he felt his own inferiority, much as he had endeavoured to inform himſelf, and aided as he was by official documents, inacceſſible to any private perſon. He was alſo conſulted, and the greateſt deference was paid to his opinions by Dr. Adam Smith, in the progreſs of the celebrated work on the Wealth of Nations."

Unqueſtionably great deference is due to the ſentiments of ſuch a man, upon every topic with which he was converſant; and it is not without the greateſt diffidence and reluctance, that we venture to diſſent from him on any point on which he has given a decided opinion. But, we ſhould belie our own ſentiments, were we not to ſtate, that, ſo far from agreeing with Mr. Burke, and his learned Editor, on the wiſdom of the Act for repealing the ſtatutes againſt *foreſtallers*, and on the propriety of their opinions on that ſubject, we diſſent alike from their principles and their concluſions. And we cannot but feel great ſatisfaction at the intelligence which we here receive, that Mr. Burke's attention was diverted from this topic, by the imperious neceſſity which he felt of awakening the dormant faculties of the public to the danger of concluding a peace with the regicide Republic of France. The ſervices which he rendered to Europe by his luminous diſcuſſion of that important point, were infinitely greater than any which his

country

country could poſſibly have derived from the appropriation of his talents to agricultural diſquiſitions.

In reſpect of a claſs of men, againſt whom much popular clamour has, of late, been directed, and to whoſe manœuvres deſtructive conſequences have been aſcribed, more from a belief in the extent of their ability to do miſchief, than from any poſitive proof of their having actually done it—*foreſtallers* and *monopolizers*;—we cannot but think that the arguments of Mr. Burke, Dr. Adam Smith, and the Editor of the Tract before us, however theoretically juſt, are practically falſe; that is to ſay, that they are inapplicable to the preſent ſtate of the country, in which the acquiſition of enormous capitals has rendered that practicable which, ſome years ago, might truly have been deemed almoſt impoſſible. It is a well-known fact that a very ſmall number of perſons—of that deſcription called *monied men*—can monopolize all the *floating ſtock* in the market, whenever they wiſh to raiſe the funds; and we have heard the opinion of one of them, that the price of corn might certainly be raiſed by ſimilar means. On this topic the opinion of ſuch a man has, we confeſs, much greater weight with us than the united opinions of all the theoretical farmers in the kingdom. Having ſaid this, we muſt not be ſuppoſed to ſanction the popular idea, that the preſent high price of corn is imputable to a ſpirit of monopoly; a variety of cauſes have concurred to produce it; but we neither agree with thoſe who wholly exclude from them monopoly and foreſtalling, nor with ſuch as conſider theſe as the efficient cauſe.

The new Company for ſupplying the metropolis with flour and bread, eſtabliſhed for the laudable purpoſe of reducing the price of theſe articles of primary neceſſity, are treated, much too diſreſpectfully by the Editor, who calls them "humane badgers and jobbers, charitable millers, ſentimental mealmen, and philanthropic bakers." If theſe gentlemen failed, as the Editor thinks, to prove the exiſtence of a *combination* among theſe trades, they certainly required no proof to demonſtrate, to the conviction of every man, the exiſtence of a great and alarming evil, which none of the ordinary remedies were adequate to remove; and as certainly their adverſaries ſupplied no proof of any bad tendency which the propoſed eſtabliſhment could have, while the probability of its good effects was evident to a vaſt majority of the country.

Theſe "Thoughts and Details" were meant to be moulded "into a more popular ſhape," and to be addreſſed, in the form of letters, to the author's friend Mr. Arthur Young. But it is ſingular that on one material point, there exiſts a total diſagreement between the two friends; for while Mr. Burke aſſerts, that

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"it is not true that the rate of wages has not encreaſed with the nominal price of proviſions;" and that it *ought not* always to bear the ſame proportion to the price of proviſions, Mr. Young, in a late number of his Annals of Agriculture, has contended that a neceſſary riſe in the rate of wages has been *prevented*, and laments ſuch prevention as an evil. "Who can decide when Doctors diſagree?" *We* ſhall not attempt to decide, but we certainly think that there are much ſtrength and judgement in Mr. Burke's remarks on the labouring poor, and on their wages; though, at the ſame time, we are of opinion, that it is not impracticable to regulate wages at all times, on a general principle, ſo as to eſtabliſh a due proportion between the wages and the valuable labour for which they are the reward. The grand object to be attained is to enable the labourer in huſbandry, at all times, to buy the ſame given quantity of the produce of the land with his weekly allowance. The ſubject is one of great difficulty, and much delicacy is required in the diſcuſſion of it. In the juſtice of the following obſervations we fully concur:

"If the happineſs of the animal man (which certainly goes ſomewhere towards the happineſs of the rational man) be the object of our eſtimate, then I aſſert, without the leaſt heſitation, that the condition of thoſe who labour (in all deſcriptions of labour, and in all gradations of labour, from the higheſt to the loweſt inclufively) is on the whole extremely meliorated, if more and better food is any ſtandard of melioration. They work more, it is certain; but they have the advantage of their augmented labour; yet whether that increaſe of labour be on the whole a *good* or an *evil*, is a conſideration that would lead us a great way, and is not for my preſent purpoſe. But as to the fact of the melioration of their diet, I ſhall enter into the detail of proof whenever I am called upon: in the mean time, the known difficulty of contenting them with any thing but bread made of the fineſt flour, and meat of the firſt quality, is proof ſufficient.

"I further aſſert, that even, under all the hardſhips of the laſt year, the labouring people did, either out of their direct gains, or from charity, (which it ſeems is now an inſult to them) in fact, fare better than they did, in ſeaſons of common plenty, 50 or 60 years ago; or even at the period of my Engliſh obſervation, which is about 44 years. I even aſſert, that full as many in that claſs, as ever were known to do it before, continued to ſave money; and this I can prove, ſo far as my own information and experience extend."

The next leading principle, developed in this tract, is the impropriety and impolicy of all legiſlative interference in regulating the price of proviſions; and freedom, in its moſt comprehenſive and unlimited ſenſe, is conſidered as the very ſoul of all commerce. Here practice and theory are certainly at variance. Under the ancient Monarchy of France, in moſt of the

the cities of that vaſt and well-regulated kingdom, the price of proviſions was expreſsly regulated by law; and never did the writer of this article, during a long reſidence in that country, hear a ſingle complaint uttered, either by farmer, dealer, or conſumer, againſt ſuch regulation, or of any one evil conſequence that was ever known to reſult from it. But, not to go ſo far for proofs, let us aſk what is the *aſſize of bread* but a regulation of the price of proviſion by law? However ingenious, then, the ſpeculations of theoretical writers may be, however ſtrong their objections may appear upon paper, until the principle which they reprobate ſhall have been proved, by experience, to be deſerving of reprobation, we ſhall continue to oppoſe *fact* to *argument*. The ſame objections may be made to the reaſoning upon the freedom of commerce; almoſt the whole code of our commercial laws, our reſtrictions upon the Eaſt-India trade, all our proviſions againſt ſmuggling, and all our Exciſe laws, ſuffice to ſhew that the moſt rigid and ſevere regulations may be adopted which all operate as checks upon ſuch freedom, without the ſmalleſt danger to, or diminution of, commerce. The example of theſe laſt laws may farther ſerve as an anſwer to thoſe who contend that we have no right to take any farmer's or dealer's ſtock of corn. We have, at all times, a right to render private convenience ſubſervient to public good, and ſhould exerciſe ſuch right, whenever the welfare of the State requires it. On the other hand, private individuals ſhould never be allowed to profit by public calamity any further than the abſolute neceſſity of the caſe requires. What we have formerly ſaid upon this ſubject we ſhall here repeat, that the firſt ſtep to be taken, is to relieve the public mind from all doubt and uncertainty; this can only be done by aſcertaining the quantum of corn in the kingdom; if it be proved that there is ſuch a ſcarcity as will juſtify the preſent high price, the diſpenſations of Providence muſt be ſubmitted to with reſignation, and not a murmur, we are perſuaded, will be heard. In that caſe, too, we ſhould deem it highly expedient to paſs a law, prohibiting the uſe of rye, barley, and oats, for any other purpoſe than that of making bread, either with or without a mixture of wheat flour.

If a farmer had really the right, as it is contended he has in the tract before us, to ſend his corn to market, or to keep it back, in ſhort, to ſupply or not to ſupply the public wants, as his intereſt or caprice may ſuggeſt, it follows, of courſe, that he would have a right entirely to withhold it, or, in other words, to ſtarve the public!

What Mr. Burke ſays of the condition of farmers is directly contradictory to our no very limited experience on the ſubject.

"It

"It is very rare that the moſt proſperous farmer, counting the value of his quick and dead ſtock, the intereſt of the money he turns, together with his own wages as a bailiff or overſeer, ever does make twelve or fifteen *per centum* by the year on his capital. I ſpeak of the proſperous. In moſt of the parts of England which have fallen within my obſervation, I have rarely known a farmer, who to his own trade has not added ſome other employment or traffic, that, after a courſe of the moſt unremitting parſimony and labour (ſuch for the greater part is theirs), and perſevering in his buſineſs for a long courſe of years, died worth more than paid his debts, leaving his poſterity to continue in nearly the ſame equal conflict between induſtry and want, in which the laſt predeceſſor, and a long line of predeceſſors before him, lived and died.

"Obſerve that I ſpeak of the generality of farmers who have not more than from one hundred and fifty to three or four hundred acres."

All that we have ſeen of this deſcription of men has led us to draw a very different concluſion. We have known numbers of them who have made ample fortunes; and their mode of living, and of educating their children, far exceeds, in point of melioration and improvement, or, more properly ſpeaking, of ſhow and expence, every thing which Mr. Burke has ſo juſtly ſtated reſpecting the poor.

Equally contrary to our experience and belief is the doctrine advanced concerning *middle men.*

"What is true of the farmer is equally true of the middle man; whether the middle man acts as factor, jobber, ſaleſman, or ſpeculator, in the markets of grain. Theſe traders are to be left to their free courſe; and the more they make, and the richer they are, and the more largely they deal, the better both for the farmer and conſumer, between whom they form a natural and moſt uſeful link of connection; though, by the machinations of the old evil counſellor, *Envy*, they are hated and maligned by both parties."

To us it appears, that the profits of theſe intermediate agents muſt inevitably enhance the price of the article which they are employed to ſell; and that though, in ſome inſtances, they cannot well be diſpenſed with, they can, at beſt, be conſidered only as *neceſſary evils.* On the ſubject of *Gin* we have again the misfortune to differ moſt eſſentially from Mr. Burke.

"As to what is ſaid, in a phyſical and moral view, againſt the home conſumption of ſpirits, experience has long ſince taught me very little to reſpect the declamations on that ſubject, whether the thunder of the laws, or the thunder of eloquence, 'is hurled *on gin,*' always I am thunder-proof. The alembic, in my mind, has furniſhed to the world a far greater benefit and bleſſing, than if the *opus maximum* had

had been really found by chemiſtry, and, like Midas, we could turn every thing into gold.

" Undoubtedly there may be a dangerous abuſe in the exceſs of ſpirits; and at one time I am ready to believe the abuſe was great. When ſpirits are cheap, the buſineſs of drunkenneſs is atchieved with little time or labour; but that evil I conſider to be wholly done away. Obſervation for the laſt forty years, and very particularly for the laſt thirty, has furniſhed me with ten inſtances of drunkenneſs from other cauſes, for one from this. Ardent ſpirit is a great medicine, often to remove diſtempers, much more frequently to prevent them, or to chaſe them away in their beginnings. It is not nutritive in *any great* degree. But, if not food, it greatly alleviates the want of it. It invigorates the ſtomach for the digeſtion of poor meagre diet, not eaſily alliable to the human conſtitution. Wine the poor cannot touch. Beer, as applied to many occaſions, (as among ſeamen and fiſhermen for inſtance) will by no means do the buſineſs. Let me add, what wits inſpired with champaign and claret, will turn into ridicule; it is a medicine for the mind. Under the preſſure of the cares and ſorrows of our mortal condition, men have at all times, and in all countries, called in ſome phyſical aid to their moral conſolations; wine, beer, opium, brandy, or tobacco.

" I conſider therefore the ſtopping of the diſtillery, œconomically, financially, commercially, medicinally, and in ſome degree morally too, as a meaſure rather well meant than well conſidered. It is too precious a ſacrifice to prejudice."

We are fully convinced, and our conviction is the reſult of attentive conſideration, and much opportunity for deep obſervation, that the home conſumption of ſpirits is as *exceſſive* as ever; and that it has tended, and ſtill tends, more to injure the health, and to corrupt the morals, of the lower claſſes of people than any other cauſe (we had nearly ſaid than *all other* cauſes) whatever!—It is therefore phyſically and morally bad; and we cannot but conſider the beneficial effects here aſcribed to it, as ſavouring much more ſtrongly of *prejudice*, than the ſtoppage of the diſtillery, which to us, we confeſs, has appeared not merely a ſalutary, but a *neceſſary*, meaſure.

We have beſtowed more attention, and commented with greater freedom, on this tract, becauſe our known attachment to Mr. Burke, and our known admiration of his political principles, will effectually ſecure us from all imputation of prejudice againſt him; and becauſe we know that every thing which comes from his pen will be read by his friends, and by the public at large, who have not the duty of *critics* impoſed upon them, with that predilection in its favour, which too often precludes the exerciſe of cool reaſon, and deliberative judgment.

ART.

ART. X. *The Charge of Samuel, Lord Biſhop of Rocheſter, to the Clergy of his Dioceſe, delivered at his ſecond General Viſitation in the Year* 1800. *Publiſhed at the Requeſt of the Clergy.* 4to. PP. 36. 1s. 6d. Robſon. London.

THE true Chriſtian zeal and vigilance of our Prelates, exerciſed at a period when zeal and vigilance are more peculiarly and more generally neceſſary, than at any other period within the recollection of the oldeſt man living, cannot fail to afford the higheſt ſatisfaction to all who take a deep and active concern in the general intereſts of religion, and the welfare of the eſtabliſhed Church. If their examples were univerſally followed by the Miniſters of the Eſtabliſhment, if the ſame ſpirit, the ſame ſenſe of duty, pervaded every claſs of its members, its enemies would have little to hope, its friends but little to dread. The learned Prelate, whoſe Charge is before us, begins his paſtoral admonition, with a brief reference to the preſent ſtate of the Chriſtian world, and to the cauſes by which it was produced. Here, as might be expected, his Lordſhip delineates, in ſtrong but true colours, the characters of the French Atheiſts; and accurately deſcribes the nature and tendency of their peſtiferous productions. After a general notice of the numerous vehicles, by which they have ſpread the poiſon, "in the moſt unſuſpicious form, wide over the civilized world," the Biſhop proceeds to particularize:

"Of many inſtances, which I might produce in proof of this aſſertion, I ſhall ſelect only two: the one, a work univerſally known and redde; the other, from the abſtruſeneſs of the ſubject, redde only by ſcholars of a particular claſs, for by ſuch only can it be redde, and known perhaps to no other: yet both works, in a ſcientific light, of a very ſuperior caſt. The one is the famous Encyclopedie. This was undertaken by a knot of Atheiſts, at the ſuggeſtion of the leader of the band, as a work which would prove highly conducive to the ſucceſs of their plot, by the opportunities it would afford them, in the way in which it was propoſed to them to manage it, in which indeed they have managed it, of diſſeminating their own principles, of bringing darkneſs, doubt, and uncertainty, upon the firſt principles of Religion and Morals, and of perplexing the inquiſitive mind with the ſubtlety of diſmembered diſquiſition upon abſtruſe metaphyſical queſtions; diſquiſition, not given altogether, but broken into parts, and ſcattered as it were in fragments through the work; care being taken, that what ſeems proved in one article ſhall ſeem to be confuted under another; while the reader is ſtudiouſly referred from one to the other of theſe contradictory articles; that, if he is a ſtudious enquirer after Truth, he may derive nothing from the moſt diligent conſultation of theſe omniſcient volumes but the torment of Doubt, Miſtruſt, and univerſal Scepticiſm. Floundering in that muddy

ocean, for a certain length of time, it will be well with him indeed, if its troubled waters float him not at laſt, when his ſtrength is ſpent, to the dreary ſhores of Atheiſm. For, if a man, who has once believed in God, can but be brought to waver and doubt in that belief; the end will generally be, that there will be no God for him. To bring mankind in general, ſlily and unawares, to this ſtate, was the object of the Encyclopedie.

"The other inſtance I would mention, of ſcience preſſed into the cauſe of irreligion, is a work of the Marquis de Condorcet; a profound Mathematician, but a moſt hardened Atheiſt, and, as Atheiſts always are, an enemy to all moral order. This wretch, a few years before the French Revolution, compoſed a work of deep erudition in the Doctrine of Chances; in which Problems of great curioſity and great difficulty were ſucceſsfully diſcuſſed. But the Book, beſides its viſible ſcientific purport, had a latent moral object; and this was, to inſinuate an opinion, that there is no ſuch thing as Certainty; conſequently, no ſuch thing as Truth: that veriſimilitude (or probability) is the utmoſt to which we can attain; and that the only ſtandard of veriſimilitude is a majority of ſuffrages. For this problem was the profeſſed ſubject of the book, 'To eſtimate the probability of right deciſion by the majority of votes in popular aſſemblies."

Moſt juſt is the following obſervation, and moſt earneſtly do we pray that it may meet with the attention which it ſo richly deſerves.

"The phrenzy, which has ſeized the French, is of that nature, that it muſt be expected to ſpread, wherever it is not encountered by the moſt determined energies of Government, and by a great ſtrength of ſound religious principle in private life. All will be loſt (for a ſeaſon at leaſt) where the government is patient and paſſive; or, which is more immediately your concern, my Reverend Brethren, where individuals are lukewarm, and, moſt of all, where the Miniſters of the Goſpel are remiſs and negligent."

We truſt that the following remarks upon an apology, which we have ourſelves frequently heard offered for the atrocious conduct of the French regicides to their clergy, will have a proper effect upon thoſe who have been accuſtomed to offer it;—we do not expect it will *undeceive* them; for we are perſuaded they were never *deceived*; but we hope that it will, at leaſt, make them ſilent, by the natural operation of ſhame, combined with the certainty of expoſure.

"A ſecond remark I have to make upon the French buſineſs is, that the apology, which is ſometimes attempted for the French Atheiſts, and may paſs too eaſily upon perſons of ſuperficial information and weak diſcernment, that their enmity againſt the religion of their country was excited by a juſt abhorrence of the corruptions of the

the Church of Rome; that they were no enemies to the Goſpel in its purity, and have even rendered ſervice to true religion by their ſucceſsful oppoſition, as I have heard it ſaid, to intolerance and ſuperſtition; is a moſt unfounded falſe aſſertion. The real object of the ſettled averſion of the Atheiſtical conſpiracy was nothing that is erroneous and exceptionable in Popery: it was every thing that is good, amiable, and holy in Chriſtianity. They railed, it is true, at Superſtition. But Religion and Superſtition in their phraſeology were ſynonyms; and Religion was the real object of their abuſe. They talked in raptures of univerſal toleration. But what they meant by the word, as appears by their confidential explanations to one another, was neither more or leſs, than the ſacrilegious project of ſeizing upon all property ſet apart for the maintenance of any eſtabliſhed church of any form, or of any religious inſtitution. Had the twelve Apoſtles been living upon earth, and preaching the Goſpel in France, in the times of Voltaire, D'Alembert, and Diderot; the twelve Apoſtles, as they would have exceeded all other Clergy in the energy of their preaching, and the ſanctity of their lives, would have incurred, more than any other Clergy, the reproach and inſult of thoſe Children of Hell.

" The proofs of this heavy accuſation are eaſily to be drawn from the principles avowed in their publications, from the ſentiments expreſſed in their familiar epiſtles, and from every ſtep in their conduct. What are the opprobious names, which Voltaire beſtows upon Chriſt himſelf *, and upon the holy Apoſtles †? Such, my Brethren, as I cannot repeat, nor could you hear without horror. What are the maxims, which we find in the works of his favourite diſciples? 'The univerſal cauſe,' ſays one, 'that God of the Philoſophers, the Jews, and the Chriſtians, is nothing more than a chimæra and a phantom.' 'The wonders of Nature,' ſays another, 'far from proclaiming a God, are but the neceſſary effects of matter prodigiouſly diverſified.' —'There are no means of knowing,' ſays a third, 'whether there be or be not a God. No means of knowing whether there be any difference between good and evil.'—'The immortality of the ſoul,' ſays a fourth, 'is a dogma of barbarians, gloomy, diſheartening, and contrary to all legiſlation.'—'Virtue and probity,' ſays a fifth, 'in private life, is but the habit of actions perſonally uſeful. Perſonal intereſt is the only and univerſal criterion of the merit of human actions. Modeſty in the female ſex,' ſays the ſame grave moraliſt, 'is but an invention of refined voluptuouſneſs, and morals have nothing to fear from the generous paſſion of love. Filial piety is more an affair of education, than of nature; and the laws, which enjoin the perpetual cohabitation of man and wife, are barbarous and cruel.'

" Now I aſk, upon what principle is this abuſe of the Son of God, theſe daring diſputations againſt the very being of a God, theſe attempts to obliterate the diſtinctions of right and wrong, to confound the fair with the uſeful, and to reconcile men to all manner of immo-

* " L'infame." † " Douze faquins."

vality; how are ſuch language and ſuch maxims to be reconciled with that reverence for the ſubſtance of pure Chriſtianity, which is aſcribed to this flagitious junto by their apologiſts; when they gravely tell us, that the quarrel was with the abuſes of religion, not with religion itſelf: at moſt but with Popery, not with Chriſtianity, in the form in which it appears in the Proteſtant churches of England, Sweden, Germany, and Geneva? How is it then that theſe friends of the reformed churches could find no better name for the faith of the Genevois, but that of 'the fooleries of John Calvin*?' How is it that they never ſpeak of Luther, but in contradiction to the truth of hiſtory, and to the evidence of the man's own writings, in which though dead he yet ſpeaketh, as a dull ſtupid fellow, given up to wine and women? Whence was Voltaire's exultation, in the proſpect of the fall of the Church of England; upon which he feaſted his imagination, as the inevitable conſequence of the truths, he calls them, propagated in this iſland by the pen of his brother-blaſphemer, Hume? Was all this from pure love of the reformation? And was the offence taken at the worſhip of the Bleſſed Virgin in the Church of Rome the motive, with the democracy of apoſtate France, to dreſs up a ſtrumpet in the emblems of the Goddeſs of Liberty, and, under that title, to pay divine honours to that living idol of their own creation? Was it abhorrence of idolatry, that induced them to revive the Pagan rites in the dedication of altars to Liberty and Reaſon, and in the ceremonies by which they honour the memory of their dead, while they conſign their bodies to eternal ſleep? If theſe things are too abſurd to be believed, the inevitable concluſion muſt be, that pure genuine Chriſtianity is what the impious confederacy would obliterate; which carries us on to this further concluſion, that they will attack it in every ſhape, and in every place; and for this purpoſe, indeed, they have their emiſſaries in every quarter."

Long as our extracts have already been from this excellent Charge, we cannot reſiſt the temptation of extracting one other paſſage, though at the riſk of incurring an imputation of vanity, from the perfect conformity of the obſervations and the ſentiments which it contains with thoſe which we have, at different times, ſince the eſtabliſhment of our work, laboured ſo ſtrongly to impreſs on the minds of our readers.

"Still the operations of the enemy are going on. Still going on by ſtratagem. The ſtratagem ſtill a pretence of Reformation. But the reformation the very reverſe of what was before attempted. Inſtead of diveſting religion of its myſteries, and reducing it to a mere philoſophy in ſpeculation, and to a mere morality in practice; the plan is now to affect a great zeal for orthodoxy; to make great pretenſions to an extraordinary meaſure of the

* "Les ſottiſes de Jean Chauvin."

Holy

Holy Spirit's influence; to alienate the minds of the people from the Eſtabliſhed Clergy, by repreſenting them as ſordid worldlings; without any concern about the ſouls of men; indifferent to the religion which they ought to teach, and to which the laity are attached; and deſtitute of the Spirit of God. In many parts of the kingdom new conventicles have been opened in great number, and congregations formed of one knows not what denomination. The paſtor is often, in appearance at leaſt, an illiterate peaſant, or mechanic. The congregation is viſited occaſionally by preachers from a diſtance. Sunday-ſchools are opened in connection with theſe conventicles. There is much reaſon to ſuſpect, that the expences of theſe ſchools and conventicles are defrayed by aſſociations formed in different places. For the preachers and ſchoolmaſters are obſerved to engage in expences, for the ſupport and advancement of their inſtitutions, to which, if we may judge from appearance, their own means muſt be altogether inadequate. The poor are even bribed, by ſmall pecuniary gifts from time to time, to ſend their children to theſe ſchools of they know not what, rather than to thoſe connected with the Eſtabliſhed Church, in which they would be bred in the principles of true religion and loyalty. It is very remarkable, that theſe new congregations of non-deſcripts have been moſtly formed, ſince the Jacobins have been laid under the reſtraint of thoſe two moſt ſalutary ſtatutes, commonly known by the names of the Sedition and the Treaſon Bill. A circumſtance which gives much ground for ſuſpicion, that Sedition and Atheiſm are the real objects of theſe inſtitutions, rather than religion. Indeed, in ſome places this is known to be the caſe. In one topic the teachers of all theſe congregations agree; abuſe of the Eſtabliſhed Clergy, as negligent of their flocks, cold in their preaching, and deſtitute of the Spirit. In this they are joined by perſons of a very different caſt; whom a candour, of which they on their part ſet but a poor example, is unwilling to ſuſpect of any ill deſign; though it is difficult to acquit them of the imputation of an indiſcretion in their zeal, which, in its conſequences, may be productive of miſchief very remote, I believe, from their intentions. It is a dreadful aggravation of the dangers of the preſent criſis in this country, that perſons of real piety ſhould, without knowing it, be lending their aid to the common enemy, and making themſelves in effect accomplices in a conſpiracy againſt the Lord, and againſt his Chriſt. The Jacobins of this country, I very much fear, are, at this moment, making a tool of Methodiſm, juſt as the illuminèes of Bavaria made a tool of Freemaſonry; while the real Methodiſt, like the real Free-maſon, is kept in utter ignorance of the wicked enterprize the counterfeit has in hand.

"What meaſures it may become the wiſdom of the Legiſlature to adopt, to ſtop the progreſs of this growing evil, is a point upon which I ſhall not touch in this aſſembly. The queſtion, my Brethren, for your conſideration, is what aſſiſtance the Church of God has a right to expect from you: much ſhe has a right to expect, for much may be done by you, in your proper character (a character of great public

utility and of high dignity, when it is well ſuſtained) of Pariſh Prieſts."

The advice to the Clergy which follows this paſſage is moſt excellent. If purſued it cannot but produce the moſt beneficial effects. On the ſubject of Sunday Schools, as, indeed, on moſt other ſubjects, the ſentiments of this learned prelate, are perfectly conſonant with our own. They are "Inſtitutions that may be very beneficial, or very pernicious, according as they are well or ill conducted, and according as they are placed in proper or improper hands." The concluding admonitions on the ſubject of ſchiſm, and the remarks on the proper mode of preaching, cannot be too often nor too generally peruſed. If there be any thing on which we do not perfectly agree with the Biſhop, it is in his recommendation to avoid "the dark ſubject of predeſtination and election," and the unqualified praiſe of Calvin. His Lordſhip cannot be ignorant of the bad purpoſes to which the Methodiſts have perverted theſe doctrines, and of the clamour which they have endeavoured to raiſe againſt the regular Clergy by their groſs miſrepreſentation and perverſion of them; and if the Clergy were wholly to abſtain from all diſcuſſion of theſe queſtions, how are the ill effects of ſuch miſrepreſentation and perverſion to be prevented?—Truly, however, does his Lordſhip obſerve, that there is a ſubject "upon which the people of this country in general much want good teaching."

"I mean the nature of the Church, the neceſſity of Church Communion, and the danger of Schiſm. Upon theſe points I know nothing ſo well calculated for general edification, as a tract, intituled, "An Eſſay on the Church," by the late Reverend William Jones, ſome time of Pluckley, in this county, but laſt of Nayland, in Suffolk. It has lately been re-publiſhed, in a ſmall ſize, and at a cheap rate, by the Society for Promoting Chriſtian Knowledge, of which the author had been many years a moſt uſeful member. Of that faithful ſervant of God I can ſpeak, both from perſonal knowledge, and from his writings. He was a man of quick penetration, of extenſive learning, and the ſoundeſt piety. And he had, beyond any other man I ever knew, the talent of writing upon the deepeſt ſubjects to the plaineſt underſtandings. He is gone to his reſt, and his works, we truſt, follow him. His Catholic Doctrine of the Trinity, and this Eſſay on the Church, cannot have too wide a circulation."

Having quoted ſo largely from the book, and having thereby afforded our readers ſo fair an opportunity of judging for themſelves, nothing remains for us to add, but ſtrenuouſly to recommend it to general peruſal.

ART.

SURGERY, *and* MEDICINE.

ART. XI. *Memorial concerning the present State of Military and Naval Surgery, addressed several Years ago, to the Right Honourable Earl Spencer, First Lord of the Admiralty; And now Submitted to the Public.* By John Bell, Surgeon. 8vo. Longman and Rees. London. 1800.

BEFORE we presume to make many observations on this pamphlet, we shall lay before our readers the opinion which the author entertains of the navy and army surgeons in general; his sentiments with respect to the public service in which they are employed; his plan for removing the great evils which, in his opinion, attend that service; and, lastly, the reasons which pointed him out to himself as the proper person for coming forward and giving advice to his Majesty's Ministry on this occasion. As, for instance, his great humanity, his disinterested feelings, his loyalty, his dissatisfaction, but not disaffection, his vast abilities capable of assisting even the wisest, his industry, his honest, his becoming diligence, and, above all, the superior advantages of his education at Sheerness and Yarmouth, where he saw the wounded seamen after the battle of Camperdown.

His opinion of the navy and army surgeons.

"Uneducated men, or rather uneducated boys, swarm up from all parts of the country, and to the disgrace of humanity and science assume the name and office of surgeons. (P. 21)—They enter into the public service, not from enthusiasm but from despair, (P 16.) and," I might appeal to the public, "whether young men entering into the navy or army, have, in general, serious or manly thoughts of their profession?" (*ibid.*)

It appears to our author that government thinks wrong, in supposing that an examination can ascertain the qualifications of a surgeon, and that it acts foolishly in requiring one. Slight examinations, says he, are but an encouragement to ignorance.—Severe examinations harden offenders. (P. 17.) What will examinations avail? truly nothing, (P. 17,) the most ignorant creature may defy the scrutiny of the wisest and most penetrating.—I have known the most ignorant answer with petulance and fluency. (*ibid.*)

His sentiments with respect to the public service.

"How shall I venture to tell you of the melancholy state into which the public service has fallen? *It never was respectable, it is now disgraceful.* (P. 8.) When a young man enters into the navy, his education is but ill begun, and *cannot improve*; he is put down into a hole, there to remain for years. (*ibid.*) To the life of a navy surgeon these are, God knows, no seductions, (P. 9.) those very pensions which government has held out as permanent rewards are but as bribes for such young surgeons to continue their services only in the days of their ignorance. (*ibid.*) The want of medical assistance is publicly acknowledged. Offers of advanced pay are

proposed in daily advertisements. What is this but an invitation to the young, the needy, the adventurous, to enter into situations for which they are quite unequal; why this is hire and salary for murder. If, in what I say, there be one word of truth, the system is wrong in all its essential parts. (P. 21.) Be assured that in this respect our own country, this country of England, so renowned for humanity and courage is below all the other nations of Europe. (P. 40.) Indeed, my Lord, this is a serious business, and men willing to find in all that is done, nothing but negligence and waste will say in derision, here, now, we see how government may, by a mean œconomy, ruin the most important of all establishments. The British seaman shall be more helpless in the day of battle, than the peasant employed in peaceful labours—the most dangerous service hardly extorts from such a government even the appearance of care. (P. 11.) These things, my Lord, must make a strong impression on the public mind; and must create very awful feelings in those who are concerned. (*ibid.*) Can such things be, and you that do behold them, still preserve the natural ruby of your cheeks? (P. 12.) Our profession have been charged with disaffection. No, my Lord, but among many ignorant there are some learned. Can such men go out on dangerous service without feeling themselves ill supported in their duties? Can they obey the despotic orders of men ignorant of every thing like science, without feeling themselves degraded? Have they a DIRECTORY of men of talents and learning, to appeal to in all their difficulties? I believe they have not; and thence it is that men are dissatisfied not disaffected," (Pp. 37, 38.)

To remove the evils of which he complains, the author proposes "A SPLENDID NATIONAL INSTITUTE of naval and military surgery; something in imitation of the French academy of surgery, the surgical school of Prussia, the school of surgery in Russia, the great military college of surgery in Germany, and the military school of surgery in Holland." (Pp. 39, 40.) The pupils of this school are to wear a uniform, to take an oath of allegiance to government, and to be always in readiness for the public service. As a compensation, they are to be instructed gratis; but before they enter into actual service, to board and lodge it would seem at their own expence, for "the expence of the state is to be an expence which amounts after all to a few salaries to a few teachers." (P. 25.) At the same time, the service of the pupils is to be voluntary, and their oath not to be considered as binding; for, though the oath required them "to be serviceable to government in every way." (P. 30.) Yet "those who having once taken the oath, wish to leave the service should pay up, upon forsaking the school, all their arrears of fees; and put off that uniform which is the badge of their attachment to the service of their country." (P. 30.) "They should have, in short, every inducement to serve, but should feel no bondage in serving. They should be attached to the school only, by the usefulness of their studies, but they should be allowed to leave it with no other forfeiture than that of losing their place and precedence."

precedence." (P. 34.) The author here, appears already to have changed the nature of the forfeiture; but still he has principles, for he tells us, that "even in a discourse, loose and desultory as this is, *there must be principles.*" (P. 24.)

The teacher of this school.

The teacher must be a man of uncommon talents, (P. 41.) and though our author be not fit nor willing to be removed from that soil where chance has rooted him, yet every thing rests with his Lordship; and such honourable difficulties he would not decline; (P. 41.) even although it be the peculiar privilege of his profession to have higher and more honourable rewards than any government can bestow. (P. 42.) There are men in the medical departments of the army and navy, and, he trusts, not a few, capable of establishing, by their *own unassisted endeavours*, that national school which the state of science, and the welfare of the community, and even the interest of the lowest of their own order require; (P. 37.) but he is none of them. The person who encounters these honourable difficulties, and he would not decline them, must have a salary, in all respects the perfect command of his school. (P. 29.) He must, too, be the source of honour and promotion. For the character of so rich an education to those young men, whom the teacher might prefer to such stations, would ensure them all kinds of promotion, and would be such a reward as money could not equal. (P. 29.) He must likewise have a dissecting room, a lecture room, a house of assistants, a library continually increasing, two amanuenses to write his lectures, studies, communications, and extracts; (P. 29.) and might see the maxims of his regular book of anatomy and surgery enforced, and illustrated by cases and observations of his pupils. (P. 28.) If he performed occasional duties, they should be without expence to himself, that he might do them easily and voluntary, that he might perform them with zeal. (P. 33.) In return for these small favours he must, or rather he would, for his duties ought to be voluntary, that he might perform them with zeal, he would teach anatomy and surgery.

Apply them to the peculiar duties of the military surgeon.

Would instruct his pupils in medical geography, how to make choice of encampments, (a new office for a surgeon) and how to convert churches into hospitals. Would teach military economics *and all methods of preventing disease.* Would cause his pupils to perform operations on the dead body. Would point out for them a future plan of study, make for them a selection of books, show them how to think for themselves, and would *teach them this truth, that he only begins that education which they must complete by their own industry.* (PP. 26, 27, 28.)

Although examinations be useless and no test of merit; and although severe examinations only harden offenders, he would have his pupils examined severely (P. 33.) by a board of controul, and would make them answer, like masters in their profession, even before they had begun to practise; (P. 32.) that is, when they had only begun the education which they were to complete by their

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own industry, or, to use our author's words, he would make the most ignorant creature answer, with petulance and fluency, so as to defy the scrutiny of the wisest and most penetrating. Government, he insinuates, thinks wrong, and acts foolishly in requiring an examination. But he, in requiring the same, thinks wisely, and acts prudently; for he may do the same things by the spirit in sincerity, which other men are tempted to, and, at the devil's instance, do.

The advantages, the honour, and greatness of this plan, demonstrated in a new way, by enthusiasm, affirmations, assertions, self-persuasions, and imaginations.

I must write, says our author, with a degree of *enthusiasm* in regard to the main object of my address. (P. 8.) For it is easy for *an enthusiast* to *imagine a splendid national institute*, when he has but to *imagine*. (P. 28.) I know, too well, that plans of national schools have been but the reveries of *enthusiastic men*. (P. 33.) From the institution of a school of naval and military surgery, *I have imagined*, and it is no dream, incalculable benefits to individuals, to the profession, and to the state. (P. 7.) *I do affirm*, it would be an honour to this country, as the want of it is a dishonour. (*ibid.*) Give then, to the surgeons of the army and navy a *corporation* (a new request) and a school, and they will not, *I am confident*, be insensible of the return it is proper for them to make. (P. 36.) How much do we value the marks of industry, humanity, and modest knowledge! Sure tokens of a useful man. And such, *I am persuaded*, would be the character of every pupil bred in the military school. (P. 35.) As well might government expect to find generals in the ranks, as military surgeons in a country where there is no public school. (P. 15.)

Having thus affirmed and imagined, been confident and persuaded of the honour and usefulness of his plan, he proceeds in the same masterly manner to demonstrate its greatness. "I would have it operate, " he says, with that independent influence which becomes a great institution," downwards from the higher powers, having, by its constitution, the means of arrangement, economy, and energy within itself; and, my Lord, if I have a fear for the success of the plan which I have proposed, it is that it will be too useful, too commanding to be suffered. *Even here there is a danger in greatness!* On the first view of a plan, in which other institutions will be absorbed, lesser offices annihilated, and great appointments comprehended with its sweeping circumference, *what will not little men say?* (P. 40.)

Once more allow me to express a wish to know, how this may be approved by those who are used to judge of matters connected with the state. (P. 41.) It is encumbered with no little designs on my part. (P. 41.) It is in every sense a private communication, it is printed merely in token of respect. (P. 42.)

Here follows, a most curious and entertaining history of the author, written by himself, giving a true and faithful account of his great humanity, his unaffected sensibility, his sincerity, his truth, his astonishing

nishing disinterestedness, his uncommon industry, sih loyal and peaceable disposition, his obliging offer to assist even the wisest with his plans, his great application to naval and military surgery, his wonderful education at Sheerness and Yarmouth, with his honest and becoming diligence, highly worthy of the imitation of all little masters and misses who may aspire to that eminence or those privileges which he has attained; privileges higher and more honourable than any government can bestow. " I beg leave" says he " to address your Lordship on a subject interesting to every man of *humane feelings*, and where every man having *such feelings* will claim a privilege above all ceremony. (P. 1.) Nor shall I affect a *sensibility* I do not feel. (P. 2.) No thinking nor *feeling* man will deny that this department needs to be *reformed*.—This is not the language of *affected sensibility*.—*Sincerity* and *truth* are the only apologies for this intrusion. (*ibid.*) When I thus break through the *indescribeable feelings* natural to my private station, it can be only with a sincere desire of being useful. It is an appeal which no one would care to make who is not *sincere*, which no one would be able to make who has not studied these matters with *diligence*; (P. 4) one claim I have, and will urge it for the sake of that good cause which I have espoused. I have studied my profession with *honest diligence, and have applied myself also to the study of naval and military surgery with particular care.* At one time I attended the wounded seamen at *Sheerness* and *Yarmouth*, with the humanity and *industry* of one that loves his profession; (P. 3) this should avail me much, (*ibid.*) when proposals arise from sincere motives, from no vain, presumptuous, speculating turn of mind, one who has himself studied with *becoming diligence*, should be heard with some degree of favour. (*ibid.*) I would not work upwards through interest, cabal, and petty solicitation to your Lordship's favour. (P. 40) I know my profession too well; I have too serious an impression of the importance of a naval school to propose any thing that cannot be accomplished; I have also, I trust, more discernment and real taste than to overload, &c. (P. 26) I am not one of those *unindustrious, idle, turbulent* men, who delight in complaining, changing, and *reforming*. (P. 2) I have, I am conscious, no selfish views, no mean nor worldly cravings; no desires that I would not be proud to avow; not a wish but for the public good. (P. 3) I am not building a ladder for myself to climb up to some ambitious height. *I am thinking more of others than myself*; the execution of such a plan requires uncommon talents; let it be given *to the wisest*; whoever may be appointed to fulfil it, *shall want no help that I can give. I will assist him* with books, manuscripts, plans, or drawings heartily and honestly, without irritation, envy, or reserve; of which promise let this be my solemn and public *pledge*. It is the fate of those who attach themselves to science to struggle with continual difficulties, but *such honourable difficulties I would not decline*, (P. 41) though *it is the peculiar privilege of our profession to have higher and more honourable rewards than any government can bestow.* (P. 42) With such thoughts, labouring in my mind, and with the entire persuasion that your Lordship will be delighted, &c. I be-

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gin and leave off without proceeding to those proofs which I cannot but give unwillingly. (P. 8)

A FEW REMARKS.

The author of this memorial has formed so precise an idea of the object at which he aims, that he wishes sometimes for a naval school, sometimes for a naval and military school, sometimes for a corporation of army and navy surgeons, and sometimes for nothing less than a *splendid national institute*, and *a Directory*. He does not assert, that the mode of education in the medical schools, already established, is any wise defective. The defect of education is rather owing, he thinks, to the poverty of the pupils and the want of encouragement in the service. Instead, however, of pointing out a method to remove this poverty or of recommending an increase of pay, he imagines, affirms, asserts, is persuaded and confident, that, independent of any other alteration whatever, the whole of the evils of which he complains would vanish at once, upon erecting a new and lucrative office for which, if we can trust his self-recommendation, he is so very eminently qualified, that he is capable of assisting even the wisest. It is plain, therefore, that the melancholy state of the public service, and all the misfortunes which have befallen our country, have arisen entirely from the neglect of our author's most extraordinary merits, a neglect which will certainly be considered by the latest posterity as an indelible stain, not only on his Majesty's ministry and his Majesty's reign, but even on the eighteenth century itself. It is very evident from the strain of the memorial, that, were the author handsomely provided with a suitable office, the poverty of the pupils, and their future encouragement, might be disregarded. Notwithstanding their poverty they must remain at this school for years, trained to the peculiar studies of their department, (P. 15) and boarding and lodging it would appear at their own expence, for it cannot be supposed that any of them are to possess those astonishing talents which enabled our author to acquire a most perfect and wonderful knowledge of naval and military surgery, by a transient peep into the hospitals of Sheerness and Yarmouth, where he, no douht, displayed his most singular modesty, his very small degree of assurance, and all his other excellent qualities so characteristic of a useful man.

What great reason have we, and what great reason has the world in general, to lament his want of success? Had he been appointed the sole or the principal person of the naval and military school, of the corporation of army and navy surgeons, or of the *splendid national institute* and *directory*, he might probably have favoured the public with his new and marvellous method of acquiring experience by knowledge, instead of the vulgar and awkward way of acquiring knowledge by experience. At present "they return," says he, "to the various schools of medicine to have knowledge and professional learning grafted on experience, because they were hurried into the world too early to have their experience founded on previous knowledge." (P. 6) At first we supposed that this sentence

tence was, without intention, a blundering bull, or a slip of the pen, but have since been informed, that our author once published a Treatise upon Gunshot Wounds before he had seen either Sheerness or Yarmouth, or had any knowledge whatever of the subject, except what he learned from reading, hearsay, and his own imagination; and that this treatise of previous knowledge, without experience, was (much to the credit of his great abilities) thought so truly wonderful at the time that many, even of the most ignorant of his admirers, were much surprised that government then did not issue orders for all the naval and military surgeons to attend his Lectures. It must certainly be owing to this most peculiar and singular discovery of acquiring experience, by previous knowledge, that our author, in order to write upon gunshot wounds, did not think it necessary to see practice in the navy or army; and has never, amidst his most violent complaints, condescended to mention a single fact, or to point out an instance of neglect, except one, the case of the Ardent, which is mentioned in a note. His humanity, sensibility, sincerity, his great learning, his science, his uncommon education, his disinterestedness, and his want of envy, are repeatedly demonstrated in the clearest manner, by his own assertions, and his regard for truth, which is every where remarkable, is most particularly so, where he asserts, notwithstanding the attention of the medical board, the daily offers of advanced pay, and the institution of Greenwich Hospital, that such a dangerous service as that of our navy, hardly extorts from our government even the appearance of care.

This extraordinary attachment to truth, his great talent for collecting facts, the happy knack with which he overturns them, by confident assertions, his inimitable art in composing VERBAGE proceeding with the sound, and leaving the meaning to follow at its leisure and shift for itself, his substituting bombast for the sublime, and without ideas, genius, or argument, producing eloquence by puffs of enthusiasm and a flash of words, with his many other excellent qualities, too tedious to mention, must undoubtedly procure to this memorial a most distinguished rank among political pamphlets. It has shewn more clearly than any other work we have hitherto seen the real sources of the *amor patriæ* among the needy, the adventurous, and disappointed. But what awful feelings must it create in the public mind to see the melancholy state of the public service demonstrated so clearly by the mere power of imagination. And how much must the nation in general be provoked to observe that the first Lord of the Admiralty still preserves the natural ruby of his cheeks after lending a deaf ear to this most disinterested memorial, and refusing the salutary advice of our author, which would have dispelled in less than a moment, all the black imaginary clouds that overhang the island.

We affirm, that had our author shown this memorial to a crown lawyer before it was published, and offered to suppress it upon certain conditions, no conditions which he could have asked would have been refused.

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We assert too, that had he wished to figure in the army, and but offered his own services, and those of his pupils, to his Royal Highness the Duke of York, they would have been gladly accepted. But we are confident that his great zeal for the public good, would never allow him to shew this memorial to a crown lawyer, nor demand any conditions whatever for its suppression; and we are also persuaded that he never offered either his own services or those of his pupils to the Duke of York, having declared himself neither fit nor willing to leave the soil where chance has rooted him. From being conscious, therefore, of no selfish views, no mean nor worldly craving, no desire that we would not be proud to avow; in short, thinking more of others than ourselves, we request, for the sake of our author, that all such reports may be contradicted, however authenticated, and conclude with hoping that our author will consider this review, like his own memorial, as in every sense, a private communication, and printed merely in token of respect.

ART. XII. *Observations on the Nature, Causes, Prevention and Cure of Gout, and Rheumatism: To which is annexed Phenomena Physiologiæ, issuing in the Cure of these Diseases.* By William Peter White. 12mo. PP. 122. Rivingtons. London. 1800.

DISPOSED, as we are, to encourage every design that may tend to promote the benefit of mankind, we cannot but be equally inclined to suppress the intrusions of empiricism, in whatever dress they may appear, or however artfully they may be disguised. From the title of the little work before us, we expected to find an *able* description of the symptoms, useful observations upon, and a rational or successful method of cure proposed for, the diseases named; and especially as these things are now not so difficult as they were. How much then were we disappointed and surprised to find a pompous and unnecessary introduction ("Rationale of Medicine") succeeded by a very indifferent and imperfect description of the diseases professedly treated; interspersed with criticisms on derivation, which can answer no purpose but to display the author's *sagacity*, and pity for his readers. His theory is also founded upon the doctrine of *chemical affinity*, or in other words, that the mutual attraction of different bodies, constitute the disease Gout, by forming concretions, which must be expelled by perspiration. The means of cure is not communicated, because "it would be difficult to persuade a gouty patient that a remedy was within his own power," he is therefore to *apply to the author!* We perfectly agree with the assertion (p. 58.) "that when *a remedy* is discovered, whether internal, or *external*," (which last the author seems to prefer,) "it is indifferent whether it be recommended by a BOYLE or a LETTSOM, or decreed by them both." We cannot, however, conceive why those names should be *associated!!* It is necessary to observe,

ſerve, that Gout may ariſe from living *too poor*, as well as *too rich*; and is therefore more common than is ſuppoſed. In either caſe, *debility* is the cauſe, and every ſtrengthening means the *remedy*. At P. 65, the baſtard pleuriſy, is called rheumatiſm on the *muſcles* of the thorax: although we know the moſt *muſcular* parts eſcape rheumatiſm, which falls chiefly on *tendons*. From P. 67, we ſhall extract a ſpecimen of the author's ſtile—"Soon as the infant quits its warm primæval bower, and ventures into colder climes, beneficent nature preſents her vital oxygen, and fans its little fires. The ſubtle fluid finds, even here, the potent element, whoſe reſiſtleſs force old *chaos* warmed and made *creation* ſhine. In infant lungs the caloric acquires the form of *heat*, whoſe reſtleſs love of liberty expands the breaſt, and on the wondrous apparatus moves." How beautifully poetical! The author (at P. 89,) is willing to avoid a "pertinacious loquacity," in teaching how to prevent rheumatiſms, although he forgot this rule before. And as to the *cure*, "every man" having "a conſtitution" properly "*his own*," requires a practitioner. He is therefore "compelled to ſilence," and takes "a reſpectful leave of the reader" with recommending him to peruſe his book again. Fourteen caſes are given to ſhew the author's ſkill in one of which (caſe ix. P. 101.) he remarks, "it cannot be improper to obſerve, that this cure was performed in the preſence of a diplomatic gentleman of ſome degree of eminence." A puffing "advertiſement on Pneumatic Medicine" is added; and a pompous addenda on "Improved Inoculation without the ſmalleſt chance of diſfiguration." The whole concludes with this conſolatory advice.—"Patients attended at the author's reſidence, (Stourbridge), or families at their own houſes." We may here obſerve, that as the author's doctrine is founded on the *ever varying* theories of chemiſtry, ſo the particular one he has choſen is, even now *ſhaking*. We adviſe ſtrict TEMPERANCE as the beſt *preſervative* from GOUT, and generous living, as wine, ſoups, animal food, tonic medicines, opium, &c. guided with diſcretion, as the beſt and moſt certain REMEDY. For rheumatiſm, if *acute*, as in young people, every STRENGTHENING means; or if *chronic*, as in aged perſons, WARMTH externally from flannels, and internally from ſuch medicines, as guaicum, ginger, volatile ſpirits, turpentine, &c.

DIVINITY.

ART. XIII. *A Letter addreſſed to the Rev. R. Polwhele, Vicar of Manaccan; to which is ſubjoined an Appendix, &c. &c.* By Unus Solus. 8vo. PP. 44. 1s. Richardſons. London. 1800.

AS we have hitherto noticed all the publications to which Mr. Polwhele's firſt Letter to Hawker has given occaſion, we ſhould be guilty of an omiſſion in paſſing this pamphlet in ſilence, though

though it is too contemptible in itself to claim the attention of the critic. It tends, indeed, to prove the justness of Mr. Polwhele's portraits of Calvinism: it clearly shews, that his opinion of methodism was not hastily formed: for never, perhaps, issued from the press a pamphlet marked with such unchristian features; such an affectation of zeal for religion; such jesuitical hypocrisy, ignorance and malevolence, as the letter and the appendix now under review. "I am afraid (says this anonymous writer, addressing Mr. P.) that you deceive yourself in your estimation of the effect of your attempts at humour. You are not aware, that, what you intend for a smile, gives you the aspect of the laughing Hyena; and that the gambols, which you design, should exhibit your sportiveness and agility, bear a striking resemblance to the motions of a certain animal whom I have seen led through our streets; whose dancing, in spite of all his own exertions and the well enforced tuition of his leader, remained unnatural, ungraceful, and disgusting." P. 10. "Among all the circumstances that have ever excited my astonishment, I can recollect no one so whimsically absurd, as your endeavour to convict Dr. Hawker of being a transubstantialist: an attempt more childishly trifling, or more offensively ridiculous, I believe never was projected." P. 16. Mr. P. has no where, attempted to convict Dr. Hawker of being a transubstantialist. What degree of credit may be due to a person who utters wilful falshoods, without hesitation, our readers may determine.

On the scurrilous appendix, which relates to the Anti-Jacobin Review, we disdain to waste our time; though we cannot but observe, that the person before us, knows not of whom he writes, when he says, that "the Anti-Jacobin Reviewers," by declining the examination of all works which it required any depth of learning to criticise, and by the blundering report which they gave of many of the works which they have ventured to criticise, have long made it impossible for any man in his senses to suspect, that any writer, possessed of cultivated talents, was concerned in the supply of this journal." This is, truly, to shoot an arrow over the wall: the Anti-Jacobin Review, has been regularly supported by the first literary characters in this country.

ART. XIV. *Methodism tried and acquitted at the Bar of Common Sense, in a crouded Court of Equity: Before two right honourable Judges and a Cornish Jury.* Small 12mo. PP. 92. Flindell. Helston.

THIS is a tissue of sense and nonsense. The latter is far the most prevalent, but, here and there, we meet with passages well conceived and well expressed. "We have heard you represented (says the writer to Mr. Polwhele) and, of consequence, were led to consider you, as a gentleman of some distinction in the literary world; and, if a proper attention had been paid by yourself to that merit, for which we give you the fullest credit, you certainly would have received from us all that respect which your station in life entitled you to claim. But when, instead of respect for your character

character and station, you adopt a mode of conduct which no language can justify, you forfeit at once your reputation, and discharge mankind from obligations which nothing could cancel but such demeanor. Availing ourselves of this discharge, we shall bid adieu to that distance which learning and a few other accidental circumstances have made in your favour; while, on a principle of justice, we call truth to the assistance of injured innocence." Pp. 23, 24. That Mr. Polwhele has "adopted a mode of conduct which no language can justify;" is the assertion only of an enemy: we need not repeat, that his conduct has met our warmest approbation.

Art. XV. *A Sermon preached at the Assizes held at Wisbech, August 7th, 1800, before Henry Gwillim, Esq. Chief Justice of the Isle of Ely.* By Cæsar Morgan, D. D. Vicar of Wisbech, and Chaplain to the Lord Bishop of Ely. Published at the Request of the Magistrates present. 8vo. Pp. 21. 1s. Rivingtons. London. 1800.

FROM the words of the Psalmist, "the fear of the Lord is the beginning of wisdom," the learned preacher takes occasion to explain the nature of wisdom, which he defines to be "the choice of the best means for the accomplishment of the best end;" to shew its divine origin, and to demonstrate the efficacy of its application to the transactions of human life. The discourse is animated and impressive, and the composition such as we should have expected from an experienced and classical writer. The following tribute of justice to Mr. Gwillim, whose meritorious labours in the cause of religion and social order, we have had frequent occasion to applaud, is happily introduced, and ably expressed.

"While our learned and worthy Chief Justice is thus anxious to impress others with a sense of religion; it is no wonder, that he feels the strong influence of it upon his own mind. It is this, which animates him with zeal for the establishment and preservation of good order: which guides him in his profound and accurate exposition of the laws: which inspires him with uprightness and candour in forming and delivering his opinions: and sways him in the impartial decisions and sentences, which the duties of his station require him to pronounce.

"When he shall be removed*, by the appointment of his Sovereign, to a distant part of the globe, there to administer justice in a more extensive jurisdiction, and with more exalted state; the experience, which we have had for some years of his principles, his talents, and his acquirements, furnish us with a well-grounded hope, that nations, which are strangers to the blessings of the Christian religion and the laws of the British constitution, will derive incalculable advantages from his extensive professional knowledge and his rational piety."

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* "To be one of the Judges of the Supreme Court of Judicature at Madras."

ART. XVI. *Prayers for Families: Conſiſting of a Form, ſhort, but comprehenſive, for the Morning and Evening of every Day in the Week.* Selected by Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire. 8vo. PP. 127. Rivingtons. London. 1800.

THAT the duty of family-prayer is very generally neglected, ſeems to be an acknowledged fact; and the evil of this neglect is ſo evident that it is not neceſſary to be proved. Every good man will unite with Biſhop Butler in the poſition that "Family Prayers regularly kept up, in a houſe, would have great good effect." But there are many (ſays our author) "who, acknowledging the reaſonableneſs and utility of the duty itſelf, have not the talent of praying extemporally in the preſence of others: they will naturally, therefore, ſeek for aſſiſtance from preſcribed forms; as will, alſo, moſt of thoſe who have that talent." To ſupply ſuch perſons with a ſhort but comprehenſive form, is Mr. Pearſon's object in the preſent publication. We have, indeed, numerous compilations of the ſame kind; but "not one which entirely accords with our author's own ideas." The collections of forms, are either ſo multifarious, as to leave too much difficulty of ſelection for each particular occaſion, or ſo limited, as not to comprehend a ſufficient variety either of ſubjects or expreſſions; not to ſay, that, in many inſtances, the prayers themſelves are either too verboſe or too conciſe. Beſides, in compoſitions of this nature, while warmth of devotion is endeavoured to be excited, there is a danger, not always very clearly ſhunned, of falling into ſentiments or expreſſions which ſober piety may not altogether approve. On the other hand, while an approach to enthuſiaſm is apprehended, it is eaſy to fall into coldneſs or apathy. "It has been my aim (ſays the author) to keep the mean between the ſeveral extremes to which I refer. In any caſe, there will be no harm in adding to the variety, which, if not neceſſary, may, at leaſt, be a pleaſing accommodation to the variety of exiſting taſtes."

As a ſpecimen of this performance, we ſhall quote the prayer for Monday-evening. "O moſt merciful and gracious Lord God, the creator, preſerver, and governor of the world; look down, we [humbly] beſeech thee, upon us thy unworthy ſervants, who are here aſſembled before thee. We confeſs, O Lord, that we are weak and ſinful creatures; [that we have, in many things, acted contrary to thy moſt holy will,] and have neither loved thee, feared thee, nor obeyed thee, as we ought to have done. But, O gracious Father, who delighteſt not in the death of a ſinner, look down upon us, we beſeech thee, in thy Son Chriſt Jeſus; and, for the ſake of his merits, pardon our many treſpaſſes; grant that [we may amend in whatever we have done amiſs; and for the time to come,] we may be more careful to pleaſe thee, and more ſincerely devoted to thy ſervice. And, as without thee, we are not able to pleaſe thee, grant us the aſſiſtance of thy Grace and Holy Spirit, that we may paſs through all the temptations of the world, with peace, and innocence,

cence, and ſafety. Suffer us not, O Lord, to be led away by the vain and fooliſh cuſtoms of the world, nor ſeduced from our duty by the company and example of wicked or inconſiderate perſons; but grant, that we make thy laws the rule of all our actions, and faithfully diſcharge our duty in the ſeveral ſtations, in which Providence hath been pleaſed to place us. Make us duly mindful, that thou art preſent every where, and knoweſt our moſt ſecret thoughts; ſo that we may never dare to do any thing but what thou approveſt, and of which we may not fear to give an account at the day of judgment. O, [fit and] prepare us for that ſolemn time, by a [virtuous and] holy life; that ſo, when we ſhall appear before the great Judge of all the world, we may be found in the number of thoſe, whom he ſhall, then, pronounce bleſſed. Extend thy mercy, O Lord, to all mankind, and bring them to the knowledge and practice of thy laws. Look down [with pity and] compaſſion upon all, who are in [any kind of] affliction; give them patience and comfort under it, and, in thy good time, a joyful deliverance. Send down thy bleſſings, both ſpiritual and temporal, upon all our friends and relations. Do good to thoſe, who have at any time done or wiſhed us evil, and turn their hearts. We bleſs thee, O Lord, for our creation and preſervation; for our health, ſtrength, peace, and ſafety; for the conveniences and comforts of this life, and for the hopes and aſſurance of a better, through thy tender mercies in Chriſt Jeſus. We confeſs, O Lord, that we are unworthy of the leaſt of thy favours; but in confidence of thy mercy [and goodneſs,] we humbly recommend ourſelves and all that belong to us, to thy [fatherly care and] good Providence; beſeeching thee, who art our only defence and ſafety, to take us this night, under thy Almighty protection, [that no evil may come near, to hurt us.] Refreſh our bodies with [quiet] reſt and ſleep, and our ſouls with the comforts of thy Holy Spirit; and, when thou ſhalt think fit to take us out of this world, give us everlaſting reſt and peace in thy heavenly kingdom, through the merits, &c. &c."—This prayer, we think, might be ſhortened to advantage. We have included in crotchets the words or phraſes, which, in our opinion, might be omitted.—On the whole, however, we much approve this collection of prayers, and recommend it to the uſe of all Chriſtian families.

ART. XVII. *The Neceſſity of Religious Education, proved by Arguments deduced from the Scriptural Doctrine of the Corruption of Human Nature, &c. A Sermon preached on Sunday Dec.* 22, 1799. *With a Variety of Notes and Illuſtrations.* By Jonas Dennis, S. C. L. of Exeter College, Oxford, Prebendary of Carſwell, and Chaplain to the Right Worſhipful the Mayor of Exeter. 4to. Pp. 76. 2s. 6d. Rivingtons. London. 1800.

FROM the time that the Chriſtian Church was planted in the world, it hath pleaſed God, that it ſhould be exerciſed by trials of various kinds; with the view that the faith delivered to the ſaints, like gold purified by the fire, might appear to derive additional

perfection from every experiment made upon it. Thus have the patrons of infidelity, through the diſpenſation of that wiſe Being, who worketh all things to his own purpoſe, become inſtrumental to the more compleat illuſtration of evangelical truth; and thereby contributed to the more firm eſtabliſhment of the cauſe, which it was their profeſſed object to overturn. Upon the ſame principle of making "the enemies of the Lord ſhow forth his Glory," will attacks be permitted to be carried on from time to time againſt the fundamental doctrines of the croſs; that the watchmen of Iſrael, thoſe who are entruſted with the care of the citadel, may not ſleep on their poſt; but be ready by ſeaſonable alarms to prevent the garriſon from being taken by ſurprize; whilſt "He who ſitteth in the heavens ſhall laugh them to ſcorn," who thus preſume to take up arms againſt Him.—At no one period was the vigilance of the watchmen more neceſſary than in the preſent day; when infidelity, under the impoſing guiſe of ſuperior *illumination*, has waged a war of extermination againſt the Chriſtian religion. At the ſame time, therefore, that we lament the neceſſity of laying again the foundation of Chriſtianity, we are gratified in having an additional proof added to our conviction, that there are not wanting maſter workmen in Iſrael qualified for the buſineſs. But, perſuaded as we are that the regular apoſtolic conſtitution of the Chriſtian Church will ever prove the beſt preſervative of its doctrines, we are particularly gratified with the obſervation, that the principal defenders of the cauſe of Chriſtianity are to be found among the Miniſters of that Church. With theſe defenders the author of the ſermon before us may in time be ranked. The zeal he has manifeſted for the fundamental doctrines of Chriſtianity diſpoſes us to augur favourably of his future profeſſional progreſs. On a ſubject, indeed, which has been ſo often and ſo largely handled as that of *Original Sin*, and its conſequences, it was not to be expected that any thing new ſhould be ſaid. Making allowance therefore for ſome diffuſeneſs of language, which maturer judgment will not fail to correct, we certainly think the author has acquitted himſelf in a manner to entitle his publication to a favourable reception. Were we required to point out any particular part of this Sermon to the reader's notice, it ſhould be that part which contains a juſt criticiſm on the much perverted text of St. Peter—1 Pet. iv. 8;—a criticiſm which certainly does credit to the author's underſtanding, and cannot fail to leave conviction on every intelligent mind. Diſpoſed as we are to be well pleaſed with our author, we could have wiſhed to finiſh our remarks with his ſermon. But as the notes ſubjoined to it make up, in ſubſtance at the leaſt, one half of the publication, it will be expected that they ſhould not be paſſed over in ſilence.

Notes, unleſs neceſſary to the elucidation of the text, may be compared to uſeleſs lumber among the baggage of an army; impeding the progreſs without contributing to the effect of the expedition on which it is employed. Some of the notes under conſideration appear to be of this kind. They contain the overflowings of a juvenile underſtanding, which does not yet know how to ſet bounds to itſelf. On this head,

head, however, the good-natured critic is not diſpoſed to be extreme, from the conſideration that the preciſion of three ſcore is not to be expected from the age of four-and-twenty. We ſhould have been diſpoſed, therefore, to have ſtamped the notes with the ſame mark of general approbation which has been already affixed to the ſermon, did nothing occur in them that called for more pointed remark. Engaged as we lately have been in reviewing the publications of the author of the Guide to the Church, we ſhould be wanting in reſpect to the public, did we paſs over unnoticed thoſe ſevere animadverſions, which either demonſtrate our incompetency for the office we have undertaken, or the raſh judgment of the party who has committed them to the world. That Sir Richard Hill ſhould pronounce ſentence of excommunication againſt the author of the Guide to the Church, was a circumſtance at which we were not much ſurprized. Sir Richard profeſſes the rigid tenets of John Calvin. Mr. Daubeny has proved thoſe tenets not to be the genuine doctrine of the Church of England. Mr. Dennis alſo profeſſes himſelf to be no Calviniſt. We ſhould, therefore, be at ſome loſs to account for the principle, on which he pronounces ſentence againſt the profeſſional faith of the reſpectable writer, on whom he has ſet in judgment, were we not perſuaded, that his opinion on this occaſion has been formed, not ſo much from the writings of Mr. Daubeny, as from the writings of thoſe, whoſe object it has been to miſrepreſent him. Mr. Dennis, after the example of thoſe who have thought fit to adopt a ſimilar mode of writing, (a mode of writing, which, in our judgment, does little credit to any cauſe,) commences his attack on the profeſſional character of the Guide to the Church, by bringing forward the following railing accuſation againſt him. Speaking of the author of the Guide to the Church, in P. 55, Mr. Dennis writes thus: "By repeatedly accuſing his *telum imbelle* at the ſame mark, this author ſeems determined, if poſſible, to wound Chriſtianity in her vitals: for (to change the metaphor) whilſt he protects the *outworks* of religion, he deſtroys religion *itſelf:* while he defends the ramparts againſt the approach of the enemy, he himſelf ſets fire to the town, and yet hopes to preſerve the arſenal." From the tenor of the foregoing language, we can be at no loſs to know the ſchool in which this writer has lately ſtudied. But if this bold accuſer had done Mr. Daubeny the juſtice to have read his writings with attention, we perſuade ourſelves he would not have thought any language more miſapplied than that he has made uſe of on this occaſion. To avoid drawing out our obſervations on this head into great length, inſtead of multiplying quotations which decidedly prove, what no ſound member of the Church duly acquainted with Mr. Daubeny or his writings ever doubted, we ſhall content ourſelves with pointing out to the conſideration of his haſty accuſer, the third Letter, and pages 321, 322 of his ſixth Letter to Sir Richard Hill, in the Appendix to the Guide to the Church.

Had Mr. Dennis contented himſelf with bringing a general accuſation, we might have ſatisfied ourſelves with giving a general anſwer

to it. But he has proceeded farther, and by ſo doing has qualified us to judge of the ſize of the ſtandard by which he has meaſured his ſuppoſed opponent. Mr. Dennis ſpeaking of Mr. Daubeny in P. 55, proceeds thus: "Having neither any perſonal acquaintance with this gentleman, nor any knowledge of his peculiar habits, it is utterly impoſſible for me to ſay, whether or not, like Homer, he now and then indulges himſelf in taking a nod in his ſtudy; and at ſuch ſeaſons is apt to talk in his ſleep; but of one point I am certain, that I ſhall not hazard much in declaring my decided opinion, that at the time when Mr. D. wrote his Letter to Mrs. H. M. he either could not be perfectly awake, or elſe was not altogether *compos mentis*; for certainly, no man in his ſenſes would commit himſelf to ſuch a degree as to make the following aſſertion: 'The Church of England teaches the ſame doctrine.' She no where, that I know of, deſcribes faith, *abſtractedly taken*, as "never exiſting without producing the evangelical fruits of holineſs;" 'nor does ſhe any where repreſent the duties of Chriſtianity as the neceſſary production of its doctrines.'—Letter to Mrs. H. M. P. 40.

We are ſorry to find that a Student, who lately reſided in one of our Univerſities, ſhould have acquired ſo little of logical preciſion there as not to diſcriminate between an *abſtract* and a *concrete* term. Mr. Daubeny's deſign, in the paſſage above commented on, was to guard againſt a falſe concluſion which ſome readers might draw from the indefinite language made uſe of in one particular part of Mrs. More's late excellent publication. Had Mr. Dennis read Mr. Daubeny's third Letter to Sir Richard Hill, he muſt have known that his object was to guard againſt that abuſe, which ſubſtitutes nominal profeſſion for Chriſtian practice. The poſition, advanced by Mr. Daubeny for this purpoſe, is certainly true; and it appears to have been advanced with the view of convincing writers how neceſſary it is that they ſhould properly *define* and *diſcriminate*, when treating of ſo important and controverted a ſubject as that of *faith*. Now it is ſomewhat ſingular, that an able Divine, who ſtudiouſly and ſolicitouſly endeavours to be preciſe and accurate in his language, for the very purpoſe of guarding the eſtabliſhed doctrine of the Church from poſſible abuſe, ſhould be charged with a wilful oppoſition to that doctrine. Nevertheleſs, of this nature is the charge brought by Mr. Dennis on this occaſion, which may lead ſome readers to ſuppoſe that the author, having ſet out with the intention of paying Mrs. H. M. a compliment, has done it at the expence of his own judgment, by appearing her advocate againſt a Divine, with whoſe character and writings he was very imperfectly acquainted. Mr. Daubeny ſays, "that the Church of England no where, that he knows of, deſcribes faith *abſtractedly taken*, as never exiſting without producing the evangelical fruits of holineſs." The advancement of this poſition furniſhes a proof to Mr. Dennis's mind, that Mr. Daubeny muſt at the time have been *non compos*. To prove to his reader that he was ſo, Mr. Dennis brings forward the xiith Article of our Church, which ſays, that "good works

works do ſpring out neceſſarily of a *true* and *lively* faith."—If it be neceſſary that the charge of *non compos* ſhould be brought on either ſide on this occaſion, it would be an affront to the reader to ſuppoſe him incompetent to draw the concluſion.

We were not at all ſurprized to find that, after this bold commentator had decidedly called the author of the Letter to Mrs. H. M. a *fool*, he ſhould proceed to honour him with the additional title of a *rogue*. For in no other light can we ſee a man of the character which Mr. Dennis has thought proper to affix to Mr. Daubeny, in a ſubſequent part of this ſame note, where he deſcribes him "*as laughing in his ſleeve*," when in the act of ſubſcribing to articles he did not believe. Acquainted with Mr. Daubeny and his writings as we are, we conſider this charge to be a libel undeſerving a ſerious anſwer. It is a libel, which, though not actionable, perhaps, in a court of common law, certainly is ſo *in foro Conſcientiæ*, at which bar we ſhall leave it to be tried, having no doubt of the verdict which will be delivered in, when Mr. Dennis, at ſome future day, ſhall ſit in cool judgment on himſelf.

The limits to which we are confined will not permit us to wait on this gentleman farther. We ſhall, therefore, conclude our remarks on his preſent publication with a word or two of advice, which, we hope, as a young man, he will not deſpiſe. Acknowledging him to be poſſeſſed, in a certain degree, of abilities, and deſirous of doing at all times full juſtice, even to the promiſe of abilities, it is our utmoſt wiſh that they ſhould be employed to the beſt advantage. With this view we would recommend it to Mr. Dennis, to let his pen remain ſome time longer in his inkhorn, to read better, and think more; and ſhould the conſequence be that he writes leſs, we are perſuaded that what he may write will, in ſuch caſe, conduce more to his own credit and the public good. Our opinion of the writings of the author of the Guide to the Church has long ſince been decided and declared. We conſider them as a valuable acquiſition to the library of the Clerical Student. That all modern writers ſhould not ſee them in the ſame light with ourſelves, can be no ſubject of ſurprize to us. But when we ſee ſome of our own Divines attempting to depreciate them, we cannot help conſidering this to be a ſpecies of ingratitude, from which we had flattered ourſelves Mr. Daubeny would have been exempted; at the ſame time that we are mortified with the idea, that ſuch Divines cannot be altogether thoſe *ſound* Divines, which, for the honour and proſperity of our Church, we wiſh them to be.

The Letter to Mrs. H. M. has very lately paſſed under our Review, and we ſee no reaſon to recall what has been advanced upon it. And we ſhall be much miſtaken in the opinion we have formed of the underſtanding of that lady, if ſhe can feel herſelf flattered by the defence of advocates, who diſtinguiſh themſelves more by confidence of opinion, illiberality of ſentiment, and want of charity, than either by extent of information, ſolidity of judgment, or diſcrimination of ideas.

ART. XVIII. *A Second Tour from London through the Highlands of Scotland and the Northern Weſtern Parts of England.* By Rowland Hill, A. M. London. 1800.

HAVING heretofore attended this conſequential and ſelf-ſufficient touriſt through his devious wanderings with great diligence and care, though rewarded with but little either of pleaſure or of profit, there ſeems to be the leſs reaſon for our now again ſo very ſoon following his ſteps ſo cloſely. This Journal, like the former, conſiſts, chiefly, of dull egotiſtical details, which prove little more, than that the journaliſt is, at leaſt in his own eyes, a perſonage of no ordinary conſequence; the ſame unvaried and unbounded praiſes of goſpel-preachers, and of promiſcuous preaching, as readily in the conventicle, as in the church, if churches they can be called, in which ſuch wild and diſorderly preachers are thus promiſcuouſly admitted. A candid, Chriſtian, friendly, and benevolent communication with profeſſors of a religious creed that differs from our own, in the ordinary offices of life, we earneſtly recommend; but this we conceive to be a very different thing from giving them the right hand of fellowſhip in performing the public ſervices of religion. That habit of worſhipping thus indiſcriminately in places ſet apart for religious worſhip of any and every deſcription, which our author and thoſe of his ſect are ſo induſtrious to bring into vogue, is pregnant with infinite miſchief: and we cannot too earneſtly caution the regular members of the eſtabliſhment againſt giving any countenance to it. To what it may lead, and where it will ſtop, we own we cannot foreſee; but frequenting the places of worſhip of Methodiſts, Baptiſts, Independents, and Non-deſcripts, as our author is proud to boaſt he does, we own we cannot conjecture by what arguments he can conſiſtently defend his not alſo frequenting the meetings and chapels of Quakers, Papiſts, &c. and the Synagogues of Jews, or the moſques of Maſſulmans. Mr. Hill's guilt muſt lie, according to his own ſhewing, in his continuing ever to frequent the eſtabliſhed church at all; if he really be in earneſt in believing, as he ſays, that the doctrine which Wicliffe preached is adjourned from the church to the meeting. (P. 3.)

Kendal is ſtill "a dull, dead place in point of religion:" the reaſon that led our author to paſs ſo harſh a cenſure on a people hitherto diſtinguiſhed for their regularity, good order, and attention to the ſervices of religion, he immediately ſubjoins: there was but "one reſpectable family," whoſe hoſpitality he fully experienced. We are ſurprized to find that, at Carliſle, he was forced to preach in the diſſenting meeting-houſe; as the pariſh church in that city, he ſays, is now occupied by a goſpel-miniſter, with whom he had an hour's profitable converſation. But, church or conventicle, it makes no difference to his "free, eaſy, Engliſh conſcience;" provided only he has crowded congregations, and is hoſpitably entertained.

His cenſure of the General Aſſembly of Scotland, on the ſcore of their late excellent Charge to their People, cautioning them againſt the

the dangerous deluſions of theſe raſh and intemperate Zealots, is almoſt as indecent as it is illiberal. He attributes it to *madneſs*; becauſe, forſooth, it happened to be "dated on the day of the new-moon." This, we own, is much in the ſpirit of his polemical brother, the Baronet; who alſo loves what he conceives to be a joke; but which, in other people's opinions, moſt generally turns out to be, like that now under conſideration, a piece of low and ſcurrilous buffoonery. Fortunately for the Aſſembly, and for the pious and peaceful members of the eſtabliſhment, but fatally for his ill-timed and ill-founded cavils, he has printed this Charge at the foot of his page; thus furniſhing an antidote to his own poiſon. It would probably have thrown ſome light on the yet concealed plans and projects of theſe ſelf-commiſſioned Reformers, had he ſeen fit to inform his readers what was the *private buſineſs*, tranſacted at the *ſecret meetings*, mentioned. P. 13.

Towards the cloſe of his tour, our Author boaſts that the minds of Chriſtians are "advancing faſt into a much clearer light;" and that, "throughout England, the eſſentials of Chriſtianity begin to be much more regarded than the Non-Eſſentials." We know what this cant of the tabernacle means in plain Engliſh: he flatters himſelf, that his party is gaining ground. We truſt, that the vauntings of this vain man are ſomewhat exaggerated: yet it can admit of no doubt that the zeal and the diligence of the ſect, to which he belongs, are perſevering almoſt beyond example; and it is hardly in human nature that they ſhould long be exerted, without producing ſome effect. That this effect, be it more or leſs, muſt, in its degree, be equally injurious to the eſtabliſhed church, and to all ſound religion, we are no leſs confident. Fully aware of our danger, then, and no leſs perſuaded that, at preſent, there is but one effectual way of averting it; that remedy we beg leave to point out to the guardians of our national faith and morals in the words of the learned Biſhop of Rocheſter. "I am much miſtaken, ſays that eminent prelate, if a proper diligence on our own parts, to inculcate the doctrines, which are indeed the very baſis of the Chriſtian ſyſtem, which the philoſophers of the preſent times explain away, and the illiterate Enthuſiaſt, by the meanneſs of his ſtyle, and the abſurdity of his illuſtrations, too often burleſques; I am miſtaken, if a proper diligence on our parts, to inculcate theſe doctrines would not ſoon ſuperſede the neceſſity of all future controverſy. Nouriſhed with the ſincere milk of the word by their proper paſtors, the people, however illiterate, would refuſe a drink of doubtful quality, mingled by a ſtranger. Our churches would be thronged; while the moralizing Unitarian would be left to read his dull weekly lecture to the walls of his deſerted conventicle; and *the field-preacher would bellow unregarded to the wilderneſs.*"

ART. XIX. *A Plea for Union, and for a free Propagation of the Goſpel: being an Anſwer to Dr. Jamieſon's Remarks on the Tour of R. Hill.* By Rowland Hill, A. M. Pp. 91. 1s. London. 1800.

NOT

NOT having ſeen the pamphlet by Dr. Jamieſon, who is an Antiburgher Miniſter, of ſome reputation, in Edinburgh, we can form no judgment of his performance, only through the dim, and perhaps falſe, medium, through which it is repreſented to us by his opponent. The principal point in debate between theſe two Sectarian Chieftains, is how far mere laymen, who have no regular nor legitimate call, may or may not take upon them the office of teaching or inſtructing in the church of Chriſt. The ſtationary preacher in Edinburgh, fortunate at leaſt in the ſide he takes in this diſpute, contends, (and, as far as we can judge, with ſome dexterity and ability) for a miniſtry regularly conſtituted and ordained; whilſt, with perfect conſiſtency, the reſtleſs, wandering, irregular Ubiquitarian, of Wotton-Under-Edge, inſiſts on the right that every man, and, it may be added, every woman alſo, who is duly *gifted*, is thereby duly *called*, and may preach the word.

It is not incurious to obſerve how fiercely theſe two ſectaries (for, Mr. Hill, we conceive, notwithſtanding his having received orders in the church of England, thoroughly conſidering his principles and practice may, with full as much propriety, be called a ſeceder, as Dr. Jamieſon) contend about a point, which might be thought moſt eſſential, if not peculiar, to an eſtabliſhment. And it is not the leaſt curious circumſtance, that the avowed diſſenter defends that doctrine of the church, which the profeſſed churchman reprobates. And if, in any reſpect, the latter has any advantage over the former, it would ſeem to be in this, that reaſon and truth compel him to eſpouſe, in argument, poſitions and opinions which are not, or at leaſt do not ſeem to be, in perfect accord with thoſe of the ſect, to which he belongs. In keenneſs of retort, and in bitter railing, both the one and the other are redoutable polemics; in which the "Bigot to Liberality," as Dr. Jamieſon called Mr. Hill, is aſſuredly not inferior to the advocate for a regular miniſtry. The pamphlet before us furniſhes us with one ſhort ſentence, which, for its neatneſs, delicacy, point, and wit, is ſo truly Hillian, that it would have done no diſcredit to the Baronet himſelf; and which we beg leave to be permitted to adopt, as deſcribing very faithfully our opinion of the reſpective merits of theſe doughty controverſialiſts, "both have written much, and ſaid little."

ART. XX. *The predicted Stability and Permanence of Chriſtianity, illuſtrated by Hiſtoric Teſtimony. A Sermon delivered at Salter's Hall, Nov. 3, 1799, to the Supporters of the Sunday-Evening-Lecture at that Place; and publiſhed at their requeſt.* By Thomas Morgan. 8vo. Pp. 56. Johnſon. 1799.

THOMAS MORGAN (we know not whether the gentleman be a clergyman or not, for he has not condeſcended to prefix or ſubjoin a ſingle letter of information to his name) "rejoices (with Mr. Wrangham) to ſee the Sovereign Pontiff, a fugitive and a vagabond." But ſince his ſermon was written, the ſovereign Pontiff has been replaced

placed on his throne, and reſtored to the poſſeſſion of his power. If, therefore, the former circumſtance was, as Mr. Morgan ſuppoſes, a proof of the deſtruction of the Papal authority, the latter muſt aſſuredly be conſidered as a proof of its reſtoration. But all ſuch reaſoning is weak, vague, and inconcluſive; and the real fact, when unobſcured by prejudice, ſeems to be that the power of the Papacy has long been reduced to ſo low an ebb, and its nature and tendency ſo well underſtood, as to have ceaſed to be an object of apprehenſion and dread; though it certainly ſhould ever be viewed with an attentive and a jealous eye. One ſtrong point, too, which has been totally overlooked by Mr. Morgan, though he has ranſacked hiſtory for proofs of the corruptions and danger of the Papacy, is that its deſtruction, in France, and the neighbouring States, was ſo far from being productive of thoſe beneficial effects, which could alone tend to ſtrengthen his argument, was ſo far from giving an appearance of *ſtability* and *permanence* to Chriſtianity, that it really ſeemed to threaten its annihilation, and actually did annihilate it, in thoſe countries, for ſome time. Thus there is a radical defect in the Preacher's arguments, who has preferred a weak ground to a ſtrong ground; a quickſand to a rock. His zeal, however, proceeds, no doubt, from a commendable ſource, and many of his obſervations are pertinent and juſt.

ART. XXI. *A Sermon preached in the Pariſh Church of Towceſter, on Thurſday, Nov.* 29, 1798, *the Day appointed by his Majeſty to return Thanks to Almighty God, for our recent and important Succeſſes, in diſtant Seas and elſewhere.* By J. Morgan, A. B. Curate. 8vo. Pp. 36. 1s. 6d. Rivingtons. London.

THIS diſcourſe (which has been long, by ſome accident, miſlaid) breathes a ſpirit of fervent piety, and animated loyalty, well ſuited to the occaſion, combined with a manly, and, we will add, *Chriſtian*, deteſtation of the crimes and atrocities committed by the Atheiſts and Republicans of France.

ART. XXII. *A Sermon preached in the Chapel of Stamford-Hill, Middleſex, on Thurſday, Nov.* 29, 1798, *being the Day appointed, by his Majeſty's Proclamation, for a General Thankſgiving, for the glorious Victory obtained by his Majeſty's Ships under the Command of Rear Admiral Lord Nelſon of the Nile, over the French Fleet, and for the other Succeſſes of his Majeſty's Naval Forces.* By John Robert Scott, D. D. &c. Second Edition. 4to. Pp. 22. Bateman, Devonſhire-ſtreet.

DR. SCOTT's Sermon, like that of Mr. Morgan, had wholly eſcaped our attention, and, indeed, the attention of all our brother-Critics, until the appearance of this ſecond edition. If we cannot place it among the beſt of the numerous Diſcourſes which appeared on this intereſting occaſion, it is certainly entitled to a reſpectable rank among them. The conſtant dependance of man on his Creator is

placed

placed in a very proper point of view, and the *religion* of Chriſtians judiciouſly contraſted with the *reaſon* of infidels.

"The preſumptuous pride of continental philoſophy (as it is called) deluded by the ſenſeleſs doctrines of materialiſm, may childiſhly talk of the *fates* and the *deſtinies* *, and, recalling to remembrance the amuſive fablings that entertained our youth when ſtudying the poetic productions of ancient Greece and Rome, may, with a futile folly which can alone palliate its blaſphemous abſurdity, attribute to ſuch ideal beings the direction of events; but we have not been tutored in that deteſtable ſchool, nor have we ſo learnt to read the book of Nature."

We cannot conceive how a writer, who appears to think ſo juſtly upon general topics, could fall into ſo egregious an error as that of repreſenting "the formation of civil ſocieties as merely a human invention;" God created man for a ſocial being; of courſe, civil ſociety is of divine origin. We have farther to object to the too frequent uſe of affected expreſſions, and inflated phraſeology, ſuch as theſe "the horrid flames of a burning fever may *calcine all its ideas*, the deadly graſp of a *palſy paralize* all its faculties," &c. &c. Dr. Scott will do well in future to adopt a greater ſimplicity of thought and ſtyle, and ſo to avoid that figurative language, which knows no medium between extreme beauty and flagrant abſurdity.

ART. XXIII. *A Funeral Sermon, delivered at the Interment of an Exemplary Pariſh Prieſt.* By Lawrence Halloran, D. D. *to which is added an Elegy on the Death of Lord Andover reſpectfully inſcribed to T. W. Coke, Eſq. M. P.* 4to. PP. 46. 2s. Rivingtons. London. 1800.

THESE pages exhibit a warm tribute of friendſhip, from the man, and of juſtice from the miniſter, to a Pariſh Prieſt, who, if the portrait here given be a faithful likeneſs, was a paragon of human excellence, and, indeed, what has been ſignificantly denominated, "a faultleſs monſter." As the name of this worthy perſonage is withholden from us, we are deprived of the means of deciding on the fairneſs of the character preſented to us. We certainly do not ſuſpect Dr. Halloran of adulation, but much allowance will and ought to be made for conſtitutional warmth and friendly predilection. Be that as it may, the ſermon contains an uſeful moral conveyed in energetic and impreſſive language; the preacher has evidently felt ſtrongly, and he has, accordingly, ſpoken ſtrongly.

In P. vi. of the preface, there is a reflection, which we forbear to extract, on a certain deſcription of perſons, which is intemperate, indecent, and unjuſt. In the inſtance alluded to the *oppreſſion*, where any exiſts, is almoſt invariably on the part of thoſe who *pay*, and not of thoſe who *receive*.

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* "Expreſſions made uſe of by General BUONAPARTE in his letter to the French Directory recounting the events of the battle of the Nile."

The

The Elegy on the death of Lord Andover is a correct compoſition, with ſome happy thoughts, tolerably well expreſſed. The Latin Ode to the author's friend who congratulated him on his birth-day beſpeaks a mental gloom which we ſhould be truly happy to ſee effectually and ſpeedily diſpelled.

POLITICS.

ART. XXIV. *Authentic Copies of the Papers relative to the Commencement of Negociations for Peace with France; as laid before both Houſes of Parliament, November* 13, 1800. 8vo. Pr. 92.

THIS collection of papers is both intereſting and important, inaſmuch as it affords the fulleſt demonſtration of a fact, on which we have commented again and again; viz. That in all the political changes which have taken place, in all the different revolutions which have occurred, in France, during the laſt eight years, it has been the uniform and invariable policy of all the factions which have ſucceſſively uſurped and exerciſed the ſupreme power, in that devoted country, to extend and perpetuate her power, by carrying into execution their long-formed plans of aggrandizement and conqueſt, by deſtroying all the exiſting inſtitutions of the neighbouring States, and by ſurrounding her with a number of petty, ſubjugated, tributary Republics, created by her arms, governed by her laws, and ſubject to her will. This vaſt plan of deſtruction was firſt engendered in the revolutionary brain of Briſſot, and has been adopted, in its utmoſt extent, and executed, in part, by his worthy ſucceſſor Bonaparte.

In theſe pages the moderation and ſincerity of the Britiſh Miniſters are admirably contraſted with the perfidy and hypocriſy of the French Uſurper, who, with a degree of profligacy, generated by ſucceſsful iniquity, operating upon a mind weak, vain, and vicious, boldly avows his deſtructive projects. It is the wiſe policy of regular governments to render formidable preparations of war the means of accelerating the concluſion of an honourable peace; it is, on the contrary, the eſtabliſhed and avowed practice of the revolutionary government of France to render pacific ſtipulations the means of perpetuating war. The man who can read theſe papers and ſtill entertain a doubt of the real intentions of the French Conſul, muſt be either the moſt ſtupid, or the moſt perverſe, of human beings. The Miniſter who had been baſe enough to accede to ſuch terms as were propoſed by him, would have been a traitor to his country; and the Miniſter who ſhall be bold enough to conclude a peace, with one, whoſe character has been ſo fully developed, will be—the boldeſt man in his Majeſty's dominions.

THE

THE DRAMA.

ART. XXV. *The Syſtematic, or Imaginary Philoſopher: A Comedy in Five Acts.* 8vo. PP. 112. 2s. 6d. Wright. 1800.

THE author of this comedy acknowledges, in a preface, which ſhews much good ſenſe, that it will require great alterations, before it can be fitted for theatrical repreſentation. In this opinion we concur with him; and, indeed, are induced to think he would have made it a very different thing, if he had had the leaſt idea that it was likely to be adopted by a manager. The hero of the piece, Sir Sober Syſtem, having met with unpleaſant events in life, which deprive him of his reliſh for ſociety, retires to his woods for the purpoſe of finding "books in the running brooks, ſermons in ſtones, and good in every thing," excepting, indeed, degenerate and ſelfiſh man. He is, in fact, almoſt a miſanthrope; but ſtill an amiable ſenſibility lurks in his heart, which finally expoſes him to the aſſaults of female beauty. The fair object who enſlaves him, however, does not accompliſh her purpoſe by the mere power of perſonal attractions, but alſo owes her influence over his feelings to her pretended ſympathy with his opinions. We cannot diſcover what are the peculiar tenets of the ſyſtem which this Imaginary Philoſopher embraces. He ſeems to ſpeak the language of diſappointment in general, like *Jaques* in the admirable play from which we derived the paſſage we have introduced; but nothing like a regular train of principles is to be gathered from his diſcourſe. There is a tolerable portrait of an Engliſh *female Cook* (who, by the way, is ſtrangely entitled *Sir* Loin), and of an *Iriſh Beggar-woman*; but they are both much too roughly drawn, and the former, amidſt all her coarſeneſs, ignorance, and vulgarity, is made to allude to many points not likely to come within the ſphere of her knowledge and obſervation. This compoſition is diſtinguiſhed by a mixture of verſe and proſe; and, in the former, the author ſhews the poſſeſſion of poetical talents that might be cultivated with advantage. There is obſervable in this work a remarkable propenſity to *alliteration*, which has been more ſtudiouſly ſought after than we ſhould have expected from a writer who is obviouſly capable of ſomething better. The dedication is addreſſed to the departed parents and ſurviving relations of the author; but, while we reſpect his feelings, and filial piety, we cannot but conceive that the light and ludicrous nature of the work does not well correſpond with ſuch a ſerious and ſolemn dedication.

POETRY.

ART. XXVI. *Poems on various Occaſions; with Tranſlations from Authors in different Languages.* By the Rev. W. Collier, Sen. Fellow of Trinity College, Cambridge. Two Vols. 8vo. Cadell and Davies. London. 1800.

THE

THE firſt volume of this collection conſiſts of original, the ſecond, of tranſlated, poetry. Of the original pieces, the odes are, in our eſtimation, the beſt. They have an elegant claſſic air: their imagery is pleaſing, but ſeldom ſublime. The Ode to the Muſe will furniſh an agreeable ſpecimen of Mr. Collier's manner.

ODE TO THE MUSE.

Sint Marones non deerunt Mæcenates.

" Rejoice, O Muſe, and rear
Aloft in triumph thy deſponding head
From ſorrow's torpid bed,
Damp with merit's ſilent tear:
Behold! where fix'd on high
In words that never die,
The tablet of thy fame ſalutes thy conſcious eye!
No longer, Muſe, ſhall now
The wanton hand of undiſcerning chance
Or favour's partial glance
Tear the laurel from thy brow.
From thy uſurped throne
And glories not their own,
Thy foes ſhall fly, abaſh'd at thy commanding frown.
No more with ſoft complaint,
Shalt thou, in poverty's ſequeſter'd vale
Repeat thy piteous tale,
With voice in dying numbers faint;
But in high ſounding lays
The golden lyre ſhalt raiſe,
And crown deſert with flowers of death-defying praiſe.
Short is affliction's power:
The fable clouds which from our longing eyes
Had veil'd the radiant ſkies,
Streak'd with dawn, no longer lour—
While in the glowing eaſt,
From ocean's hoary breaſt,
Hyperion mounts his car, and ſhines the god confeſs'd."

The tranſlations, in the ſecond volume, are very happily executed; perhaps, they flow with more eaſe than our author's original poetry. Such was the caſe with the verſification of Addiſon.

That theſe volumes may be favourably received, we ſincerely wiſh; and hope, that, on reviewing his promiſed eſſays, we ſhall have an opportunity of congratulating the poet, on ſuch a change in his circumſtances, as may juſtify his prophetic triumphs, in the above lyrical addreſs to the Muſe.

ART.

ART. XXVII. *An Ode on the Victory of the Nile, gained by Admiral Lord Nelſon, on the firſt of Auguſt* 1798; *over the French Fleet, Commanded by Admiral Brueys, in the Bay of Aboukir.* 4to. PP. 12. 2s. Cadell and Davies. London. 1800.

A WELL meant, and well deſerved, compliment to the hero of the Nile, which, though not to be ranked in the higher order of odes, is neither deficient in ſpirit, nor in imagination.

ART. XXVIII. *An Elegy ſuppoſed to be written in eth Gardens of Iſpahan. Didicated to Her Grace, the Dutcheſs of Devonſhire.* By Merwan Ebn Abdallah Malek. 4to. PP. 14. 1s. Weſt and Hughes. 1800.

TWELVE-PENNYWORTH of the moſt inſipid nonſenſe that we ever recollect to have read. Without one ſpark of genius or one grain of knowledge, this verſifier, with a magnanimous temerity, riſes ſuperior to all ordinary rules of compoſition, and proudly bids defiance to grammar and to ſenſe. But, in ſuch caſes, example is better than comment.

" A pallid hue his countenance invade,
And every feature's captive unto fear;
He falls!—and o'er him falls—a ghaſtly ſhade,
He hears no voice—ſees no aſſiſtance near!

" Can thou, he cried, with tears—but now it muſt—
Tho' tis thy act, can I no comfort find?
The ſmiles of women e'er forebode—are curſt:
Then crowns farewel!—for nobler fills my mind!

" He fell!—ſo falls the pow'r of human pride.
The lovely Zema pours her artful love
On treach'rous Haſſan, for her hateful bride,
And harmony runs thro' the whiſp'ring grove.

" The thorns of conſcience riſe o'er virtue's flow'rs,
She thruſt the ſword thro' Haſſan, and expire!
His paramour falls lifeleſs in the bow'rs,
Thus die each other, with a mutual fire!!!

Theſe lines would more aptly have been dated from the gardens of Bermondſey Spa than from thoſe of Iſpahan; and with more propriety have been dedicated to a Drab than a Dutcheſs.

MISCELLANIES.

MISCELLANIES.

ART. XXIX. *A Temperate Diſcuſſion of the Cauſes which have led to the preſent high Price of Bread. Addreſſed to the plain Senſe of the People. Second Edition.* 8vo. PP. 48. 1s. Wright. 1800.

THIS tract is really what it profeſſes to be, a moſt temperate diſcuſſion of a moſt intereſting ſubject, without one illiberal reflection, one ill-natured ſarcaſm, or one inſulting ſneer; in ſhort, it bears every mark of that urbanity of manners, that mildneſs of diſpoſition, that well-cultivated and well-poliſhed mind, which are ſo remarkable in the whole conduct of its reputed author. The various opinions which have been advanced reſpecting the cauſe of the preſent high price of proviſions, are fairly ſtated; and theſe are contraſted with the author's own opinion, ſupported by a train of judicious reaſoning, and ſtrengthened by a combination of appoſite facts and eſtimates.

"I think I can ſtate ſhortly, enough to convince any fair and candid man, that ſome increaſe in the average price of this article, beyond that of former times, is to be accounted for by the uſual quantity produced not being equal to the general demand; and that the preſent high price is to be traced either to the deficiency in the preſent crop, or to the old crop being exhauſted before the preſent harveſt could be brought into uſe; though I am very far from contending that collateral circumſtances, which I ſhall notice, have not contributed ſtill further to advance the price.

"The importation and exportation accounts of the Cuſtom-houſe clearly demonſtrate that the annual average produce of wheat, in this country, is not ſufficient for the ordinary annual demand: whether this demand, which has been lately very rapidly increaſing, is occaſioned by increaſed population, or by a more general uſe of this article among claſſes of perſons who formerly conſumed it ſparingly, or whether, as is moſt probably the caſe, from both theſe cauſes united, is not material to the preſent point; the demand having been almoſt progreſſively increaſing in a greater proportion than the produce, is ſufficient to account for a high price; the amount to which that price, in any one year, may ariſe, as far as this cauſe operates, will depend upon the degree in which the general deficiency is ſupplied by foreign importation, and upon the degree to which the conſumption of the article is diminiſhed."

This is a ſufficient and a juſt reaſon, not only for the ordinary deficiency in the ordinary ſupply, but for an additional riſe in the price of corn whenever the crops of the year are below the average, which the

author contends has been the caſe, in the late harveſt. His information on the ſubject will be found to correſpond with the intelligence which we had ourſelves received, and which we communicated to our readers in our laſt Summary of Politics.

" On ſuch a point, an opinion founded upon the experience of any one man is quite inconcluſive; it is upon collective opinion only, and upon very general inquiry, that a fair judgment of the actual deficiency can be formed. Such an inquiry has been very diligently proſecuted; and by thoſe returns which I have ſeen, it appears that the crop has been moſt unuſually uneven; that there is a great produce in ſome diſtricts, and a conſiderable failure in others; and this circumſtance accounts for the great difference of opinions among perſons who ſpeak of the whole, from the partial information of their own neighbourhood. But, from comparing the different accounts, which it is poſſible for an individual to procure, there ſeems ſufficient reaſon to conclude, that 'the crop of wheat throughout the kingdom is ſhort of the average produce."

He then aſſigns the cauſe of this failure, which he imputes to the badneſs of the weather in the ſeed time, and the ill effect of the warm weather in the Summer, in ripening the corn, in the northern parts of the iſland, before it had reached its full growth.

" At the preſent moment, however, other circumſtances concur to contribute to the high price of wheat, and may naturally have raiſed it much higher, for a time, than the ſtate of the crop alone would juſtify. This is unfortunately a ſecond year of ſcarcity; the old ſtock was nearly exhauſted at the period of the harveſt of the preſent year. During the laſt ſix or ſeven weeks, therefore, the double demand both for conſumption and for ſeed corn, has been to be ſupplied out of the new harveſt: the quantity of ſeed corn, in general, is eſtimated at not leſs than ſix or ſeven weeks conſumption. The ſeed-time this year has been as favourable as that of the laſt was unpropitious, a circumſtance in itſelf very ſatisfactory, but which has neceſſarily produced a more than uſual demand for ſeed; the high price at the ſame time has naturally induced the farmer to ſow a greater quantity of wheat, and the failure of the turnep crops in ſome parts, has left more land than uſual in a ſtate to receive it, while the circumſtance of the ſeaſon, and the peculiar fineneſs of the weather, have given ſo much employment out of doors, as to interfere, in ſome degree, with threſhing the greateſt poſſible quantity of corn. Theſe circumſtances are ſufficient to account for the exceſſive dearneſs of the preſent moment, even on the ſuppoſition of the harveſt having been abundant; and they afford us reaſonable ground to expect that the preſent very high price will not be of long duration, and particularly if we take ſuch meaſures as are within our reach to provide for the wants of the latter part of the year."

The author is decidedly of opinion, that no reſtrictions whatever ſhould be impoſed on the corn trade, which he conſiders in the ſame point of view as every other ſpecies of trade; but though we admit

that

that his arguments, on this point, are more plauſive and more forcible than any which we have hitherto read, we cannot but differ from him, for the reaſons aſſigned in a preceding article, the Review of Mr. Burke's pamphlet.

In his oppoſition to thoſe who aſcribe the ſcarcity to the war, he adopts the opinion of Mr. Brand, and ſucceſsfully confutes the haſty and unfounded aſſertions of his opponents. A table is given of the average prices of corn from the year 1698 to 1800, diſtinguiſhing the years of peace from the years of war, which is concluſive on the ſubject. There are ſome inaccuracies in this table; but they do not affect the argument; for inſtance, the years 1755, 1756, are rated among the years of peace, when they were actually years of war, the war having broken out in 1755; and the year 1783, is rated as a year of war, when, in fact, it was a year of peace, the negociations having been opened in the preceding year, and the preliminaries having been ſigned on the 20th of January, 1800.

The obſervations reſpecting the price of *agricultural labour* correſpond perfectly with our own ideas on the ſubject, ſuggeſted in a former article. It is alſo certainly true that "the wages of the manufacturer and the artiſan have been progreſſively riſing, perhaps, in as great a degree as the value of money has decreaſed."—The general price of wages, in a manufacturing and commercial country, is a ſubject of great conſequence; it ought to be regulated, as far as poſſible, by one general principle; and we know no means ſo proper for adoption, with a view to ſuch regulation, as thoſe which have been adopted in the ſilk trade, where the Magiſtrates, at the Quarter Seſſion, have the power of ſettling, and altering the wages of the men, from time to time, on the application of maſters or men, according to the exigency of the caſe. Why this rule ſhould not be extended to every branch of trade, in the metropolis at leaſt, we cannot ſay; policy ſeems to call for its extenſion, and juſtice appears to ſanction it.

The author thus ſums up his argument.

"What then I contend for is, that the high price of wheat and of bread is not the effect of monopoly and combination—is not the effect of the ſpeculations of the farmer, the corn-dealer, or the miller—is not the conſequence of the war. All theſe things have their weight in the ſcale, but it is not great or preponderating. It is the effect of an ordinary conſumption conſiderably exceeding our ordinary produce, and of a produce, in the laſt and in the preſent years, much below the average; the price is ſtill further augmented by the increaſed wealth of the nation, and the conſequent depreciation in the value of money."

The remedies which he propoſes are the moſt effectual and the moſt unobjectionable; viz.—"the more limited uſe of wheat, and a further encouragement to the importation of it; and the extenſion of our corn land, by the removal of every impediment which obſtructs general encloſures, and by taking ſuch meaſures as would tend to give greater encouragement to the cultivation of arable land."—We are

author contends has been the caſe, in the late harveſt. His information on the ſubject will be found to correſpond with the intelligence which we had ourſelves received, and which we communicated to our readers in our laſt Summary of Politics.

"On ſuch a point, an opinion founded upon the experience of any one man is quite inconcluſive; it is upon collective opinion only, and upon very general inquiry, that a fair judgment of the actual deficiency can be formed. Such an inquiry has been very diligently proſecuted; and by thoſe returns which I have ſeen, it appears that the crop has been moſt unuſually uneven; that there is a great produce in ſome diſtricts, and a conſiderable failure in others; and this circumſtance accounts for the great difference of opinions among perſons who ſpeak of the whole, from the partial information of their own neighbourhood. But, from comparing the different accounts, which it is poſſible for an individual to procure, there ſeems ſufficient reaſon to conclude, that 'the crop of wheat throughout the kingdom is ſhort of the average produce.'"

He then aſſigns the cauſe of this failure, which he imputes to the badneſs of the weather in the ſeed time, and the ill effect of the warm weather in the Summer, in ripening the corn, in the northern parts of the iſland, before it had reached its full growth.

"At the preſent moment, however, other circumſtances concur to contribute to the high price of wheat, and may naturally have raiſed it much higher, for a time, than the ſtate of the crop alone would juſtify. This is unfortunately a ſecond year of ſcarcity; the old ſtock was nearly exhauſted at the period of the harveſt of the preſent year. During the laſt ſix or ſeven weeks, therefore, the double demand both for conſumption and for ſeed corn, has been to be ſupplied out of the new harveſt: the quantity of ſeed corn, in general, is eſtimated at not leſs than ſix or ſeven weeks conſumption. The ſeed-time this year has been as favourable as that of the laſt was unpropitious, a circumſtance in itſelf very ſatisfactory, but which has neceſſarily produced a more than uſual demand for ſeed; the high price at the ſame time has naturally induced the farmer to ſow a greater quantity of wheat, and the failure of the turnep crops in ſome parts, has left more land than uſual in a ſtate to receive it, while the circumſtance of the ſeaſon, and the peculiar fineneſs of the weather, have given ſo much employment out of doors, as to interfere, in ſome degree, with threſhing the greateſt poſſible quantity of corn. Theſe circumſtances are ſufficient to account for the exceſſive dearneſs of the preſent moment, even on the ſuppoſition of the harveſt having been abundant; and they afford us reaſonable ground to expect that the preſent very high price will not be of long duration, and particularly if we take ſuch meaſures as are within our reach to provide for the wants of the latter part of the year."

The author is decidedly of opinion, that no reſtrictions whatever ſhould be impoſed on the corn trade, which he conſiders in the ſame point of view as every other ſpecies of trade; but though we admit

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concerned, however, to ſee that this ſenſible and truly liberal writer has imbibed a too-common prejudice, that the cultivation of arable land is diſcouraged by the tithe;—we ſuſpect this prejudice has been inſtilled into his mind by the itinerant reformers of the Board of Agriculture; and we earneſtly entreat him to read with attention ſome obſervations on the ſubject in a ſubſequent article, in the ſecond diviſion of our Review.

On the duty impoſed on Magiſtrates at this critical period, there can be no difference of opinion.

"It is not more the duty of Parliament to employ itſelf anxiouſly and diligently in deviſing every ſafe expedient which may contribute to relieve the wants of the people at the preſent moment, and provide for thoſe wants in future, than it is that of the magiſtracy to be circumſpect, active, and firm, in watching carefully every tendency to riot; in adopting the moſt vigorous meaſures for the ſuppreſſion of tumult, in protecting the property of the farmer, the corn-dealer, the miller, and the baker; and in eſtabliſhing that good order and confidence ſo neceſſary to enſure the free circulation of grain, and the conveyance of ſupplies to every part of the kingdom, without which, even if the barns of the farmer ſhould be full, the market will be empty; and without which we may experience the horrors of famine, though not with plenty in the land, yet with a ſufficiency to ſave us from actual want."

We cannot conclude our review of this tract, without repeating our ſtrenuous recommendation of its contents to the public at large, and without earneſtly exhorting that public to imitate the temper and diſcretion of its author.

ART. XXX. *Inquiry into the Cauſes and Remedies of the late and preſent Scarcity and High Price of Proviſions, in a Letter to Earl Spencer, &c.* 8vo. PP. 76. 2s. Wright. 1800.

THIS *Inquirer* is a very humble imitator of Adam Smith, all whoſe doctrines reſpecting the unlimited freedom of trade, he blindly adopts, in their utmoſt latitude; indeed, he tells us, that his book on the Wealth of Nations is "the moſt valuable *practical* inſtruction that can be met with in any human compoſition;" we ſhould have thought *theoretical* a more ſuitable epithet, to be applied to this production; but it is not the miſapplication of words that we have moſt reaſon to complain of; the groſsly exaggerated praiſe affords a more ample ſubject for complaint. Entertaining, however, ſuch an idea of his maſter, it is no wonder that the pupil ſhould eagerly embrace all his opinions, and even improve upon them. That this is the caſe our readers, we think, will be diſpoſed to admit, when informed that our Inquirer gravely repreſents the credulity of thoſe who believe in the exiſtence of foreſtallers, monopolizers, or regraters to be as groſsly abſurd as that of perſons who believe in *witch-craft*; that witchcraft and foreſtalling are equally creatures of the imagination;

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that ſuch is his rage for commercial liberty, that he even condemns *the aſſize of bread*, as having originated in "an age of darkneſs and ignorance," as "directly militating againſt the freedom of commerce," and as "pernicious to ſociety and individuals"!!! We have little doubt that he has expunged from his dictionary the words *avarice* and *extortion*, as phantoms that never had any real exiſtence! We could point out many other abſurdities and inconſiſtencies in this tract; but the taſk would not only be unpleaſant but uſeleſs, as they are ſo glaring that they cannot poſſibly eſcape the attention of the moſt ſuperficial reader. Our author, however, is more fortunate in his diſcovery of "the whole ſecret of the remedy," in which it muſt be confeſſed, he diſplays wonderful ſagacity—but let him ſpeak for himſelf—"When there is a deficiency of any thing in nature, it can only be ſupplied by increaſing its quantity!!!

Incloſures are, very properly, recommended; but when we are told that nothing more than "an effort of parliamentary interpoſition is neceſſary to incloſe three millions of virgin acres awaiting the plough," we find occaſion for rather more credulity than even this author is willing to allow us; for it has always appeared to us, poor ignorant critics, that a few millions of money would be requiſite for ſuch a purpoſe. But this may be another effect of the influence of that "popular prejudice" upon us, under which every man is aſſerted to labour who is ſo preſumptuous as not to admit, that foreſtallers and witches are the ſame things; that the aſſize of bread is a great evil;" that *tythes* are "a perpetual tax upon induſtry and improvement; and that a raw potatoe is "a little loaf ready baked by nature."

One of the arguments employed to prove that foreſtalling is an "ignis fatuus" is rather curious. "The miller, knowing" (*how* he knows it we are left to learn) "he may have what price he pleaſes from the baker, is little anxious how much he gives the farmer. *He has been known to offer him more than he aſked.*" A man of plain underſtanding might be led to miſtake this as a proof that foreſtalling did exiſt. But with all his inconſiſtencies and abſurdities, the *intentions* of the author are certainly good. We cannot ſay as much for his ſtyle which is very incorrect, and, not unfrequently, ungrammatical.

ART. XXXI. *The Scarcity of Wheat conſidered; or, a Statement of the Impolicy of the late and preſent Price of Wheat, the Conſequences reſulting from it, and Means ſuggeſted for its prevention in future; in which the flagrant Practices of Farmers, Millers, and Bakers are expoſed, and the Corn Laws fully inveſtigated.* By the Rev. J. Malham, Vicar of Helton, Dorſet; and Ordinary of the County Goal of Wilts. 8vo. PP. 40. 1s. Eaſton, Saliſbury; Wallis, London. 1800.

WHEN a writer falls into the too common error of drawing general inferences from partial premiſes, his deductions are

almoſt neceſſarily falſe, and his reaſoning is inconcluſive. This is the caſe with Mr. Malham, who, from the contracted ſphere of his perſonal obſervation, is unable to form thoſe juſt concluſions which can alone reſult from a comprehenſive view of the whole queſtion, a due conſideration of all its bearings and tendencies, and the poſſeſſion of that extenſive information which is limited, almoſt excluſively, to perſons in official ſituations. That very unfair practices have prevailed in our markets is moſt certain; that they may have prevailed, in an extraordinary degree, in the markets of Wiltſhire, we are willing to believe; but that they have been the efficient, or even the principal, cauſe, of the late and preſent high Price of Corn, we cannot poſſibly admit, until we have much ſtronger proof of the fact, than any which has yet been laid before the public. Mr. M. however, is of a different opinion; he imputes the high prices to the unfair practices of the farmers, millers, and Bakers; and the ability to carry on ſuch practices, to *large farms*, which he conſiders as the ſource of great and numerous evils.

Mr. M. admits, that "dealers have a right to procure the beſt price they can for the article they deal in." If this be true, they have a right to keep their corn from market until the price is raiſed ſufficiently high to meet their wiſhes, or to gratify their avarice; and the exerciſe of ſuch a right will render perfectly unneceſſary all thoſe "ſiniſter means" which, alone, he appears to condemn. This incautious admiſſion is not only deſtructive of his whole train of reaſoning, but is at direct variance with the text which he has judiciouſly prefixed to his book, from the Proverbs of Solomon, to whoſe authority, we truſt, even our moſt pertinacious aſſertors of the freedom of commerce will not ſcruple to bow." *He that withholdeth corn, the people ſhall curſe him; but bleſſing ſhall be on the head of him that ſelleth it.*" Does not this denunciation afford a complete proof that *monopolizers* and *foreſtallers* exiſted in thoſe times, and that they were productive of all the evils which, whenever they exiſt, they will invariably produce?

One remark of the author's we cannot ſuffer to paſs without notice. "It is not only poſſible, but even certain, that many perſons are at this moment in a ſtate of conſumption, from the want of bread in ſufficient degree, or the compulſory alternative of eating barley-bread, and frequently too of very bad quality." This is a fact which we will not believe on the *ipſe dixit* of any individual; becauſe there is ſtrong *primâ facie* evidence againſt it; for if any perſon be in ſuch a reduced ſituation as to be unable to provide for himſelf a ſufficient quantity of ſuſtenance, the pariſh is obliged to provide it for him; and that any man will ſooner die of a conſumption than apply to his pariſh for relief, is not to be credited. As to the pretended unwholeſomeneſs of barley-bread, the experience of all Europe, in many parts of which for centuries the greater and the moſt robuſt and healthy portion of the people have ſubſiſted on it, belies the affirmation. In Ireland the peaſantry ſcarcely ever taſte bread; and the browneſt and coarſeſt, and, in our opinion, the moſt ſalubrious, bread is eaten in

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moſt parts of England. To enforce the general uſe of ſuch bread, by law, would be the beſt means of remedying the deficiency in the ſtock; (the exiſtence of which, however, is denied, by our author) it was a meaſure which we ſtrongly recommended laſt year; but the adoption of which, we believe, was prevented, by the ſtrange report of certain medical gentlemen to the Committee of the Houſe of Commons. Had it been adopted, the price of bread, at this period, would not have been more than half what it now is.

ART. XXXII. *Strictures on the true Cauſe of the preſent alarming price of Grain and other Proviſions; and a Plan for permanent Relief: humbly ſubmitted to Public Conſideration, by* Alexander Anneſley. *With an Hiſtorical deduction of the Prices of Proviſions, interſperſed with various Matters, connected with the Commerce and Navigation of Great Britain. Together with a Chronological Account of the ſeveral Statutes, Proclamations, and Parliamentary Regulations, for controuling the Markets, and preventing Monopoly, Engroſſing, &c. &c. From the Norman Conqueſt to the preſent Æra.* 8vo. Pp. 88. Murray and Highley. 1800.

"IT is not"—ſays the author—"to any phyſical alteration of our ſoil, that we are to attribute the recent and preſent ſcarcity, but to the material change which has taken place in the minds and manners of its inhabitants. The rage for accumulating wealth, which pervades all ranks in ſociety, has abſorbed the ſocial virtues: to the generous ardour, the uniform induſtry, and the noble diſintereſtedneſs, which animated the hoſpitable boſoms of our anceſtors, has ſucceeded an almoſt univerſal principle of rapacity; and a thirſt for factitious refinement has been ſubſtituted for ſimplicity of manners, and the blunt but manly integrity of a once valued and reſpected yeomanry."

We fear there is too much truth, in this deſcription of the ſpirit and manners of the times; and theſe may, and, we dare ſay, have had ſome, though no very extenſive, effect in producing the preſent high price of proviſions, on which the author makes many ingenious and pertinent remarks. As one means of curing the evil, he ſtrenuouſly recommends the ſubjection of the corn-trade to the operative influence of the exciſe-laws. His diſtinction between this and other trades is, in our opinion, judicious and ſound.

"A wide diſtinction certainly exiſts in laying reſtraints on articles of *prime neceſſity*, or on commodities peculiarly denominated *mercantile articles*. The one is eſſential to our exiſtence, the other rather miniſtering to our luxury than ſatisfying our natural wants; yet to meddle with either, in a free commercial State, is, I confeſs, very dangerous. It cannot be denied, however, that the axiom ſo generally adopted of every ſpecies of trade, whether in articles of the firſt neceſſity or thoſe of luxury, *finding their own level*, has been practically proved *fallacious*, and leſs ſolid than we could poſſibly conceive, from the ſplendid talents of thoſe who laid it down

as an incontrovertible poſtulatum. However impolitic or anti-commercial it may be to lay reſtraints on manufactures and trading commodities, it will never be denied that the articles eſſential to the exiſtence of every individual in the State, ought not, nay, cannot, come within the general rule of *finding their own level.* The practice of our anceſtors invalidate the poſition, and our ſtatute-books bear indubitable teſtimony againſt the practicability of ſo erroneous a maxim!"

The chief remedies, preſcribed by Mr. Anneſley, next to legiſlative reſtrictions on the trade, are a bounty of five ſhillings per quarter upon the firſt two millions of new Engliſh wheat brought to market by the farmers; and the eſtabliſhment of public granaries for the reception of corn in plentiful ſeaſons, to be ſold in ſeaſons of ſcarcity; the erection of an additional number of mills; and the incloſure of all the waſte lands.

Though we do not think the author ſufficiently ſyſtematic in his propoſitions of reform; his tract is interſperſed with many judicious reflections; and contains much uſeful information, on the ſubject of our ancient laws reſpecting proviſions.

ART. XXXIII. *The Queſtion of Scarcity plainly ſtated, and Remedies conſidered; with Obſervations on permanent Meaſures to keep Wheat at a more regular Price.* By Arthur Young, Eſq. F. R. S. and Secretary to the Board of Agriculture. 8vo. Pr. 100. 2s. Richardſons. 1800.

THIS pamphlet was written in the ſpring of the year, and of courſe the reaſoning which it contains applies chiefly to the ſcarcity experienced at that time, and the deficiency in the crop of the preceding year. But the general principles advanced, and remedies ſuggeſted, apply equally to the preſent deficiency and the preſent time. From the nature of Mr. Young's favourite purſuits, and from the ſituation which he holds, much information will naturally be expected from him, on ſuch a ſubject; nor will the reader who indulges ſuch expectation experience diſappointment.

The annual conſumption of wheat by each individual, as eſtimated by the ingenious and well-informed author of the celebrated *Three Tracts on the Corn Trade*, Mr. R. SMITH, and confirmed by Mr. Y's own obſervations and inquiry, is rated at eight buſhels;—and the number of perſons, ſuppoſed to conſume wheat, are computed at eight millions, ſo that the whole annual conſumption of wheat, according to this computation, is eight millions of quarters. But this, we conceive, to be under-rated, both as to population and conſumption;—the latter cannot amount to leſs than ten millions of quarters.

There is one point, and a point of very great importance, in which almoſt every writer, on this intereſting topic, concur, and on which, however, we venture to ſuggeſt, that they are all of them miſtaken.—They aſſume as a fact which does not admit of diſpute, that

that a high price diminiſhes the conſumption of corn. We have long entertained a doubt of the accuracy of this fact; but we reſolved not to ſtate that doubt until we ſhould be able to ſupport our theoretical arguments on the ſubject, by the deductions of experience. Our enquiries having anſwered our expectations, we will now briefly ſtate both our theory and our facts.

It appeared to us, then, when we firſt conſidered the point, that a poor family, who had been accuſtomed to appropriate a certain proportion of their daily earnings to the purchaſe of bread, and another given proportion to the purchaſe of other proviſions, at a time when bread was at nine-pence a quartern loaf; would, when bread was raiſed to eighteen-pence, have ſo ſmall a ſum left for meat and other proviſions, that they would be tempted wholly to forego the uſe of the latter, in order to have their uſual quantity of bread, and rather, indeed, to increaſe it, becauſe, notwithſtanding its augmented dearneſs, the price of all other articles having riſen in proportion, it was conſidered by them as the cheapeſt, and moſt nutritious food they could procure. In order to aſcertain how far this was the fact, in the metropolis, we cauſed an enquiry to be made of four very conſiderable bakers, two of whom, called *cheap bakers*, from ſelling bread a penny in the quartern below the aſſize price, have ſeveral ſhops; and the other two are bakers who ſell at the regular aſſize price. Theſe men, conſulted ſeparately, were unanimous in the declaration, that *the conſumption of bread was leſs when the quartern loaf ſold for nine-pence, than it is now, when it ſells for* EIGHTEEN-PENCE FARTHING. It muſt alſo be recollected that the conſumption has been diminiſhed, according to the confeſſion of all the bakers, by the operation of the act, which prohibits the ſale of new bread; ſo that it is clear that, if the high-price cannot be ſaid to have actually produced an increaſe of conſumption, the conſumption has increaſed, notwithſtanding the high-price; of courſe all the arguments built upon a contrary ſuppoſition muſt fall to the ground. A flour-factor has alſo been conſulted on the ſubject, and his teſtimony fully corroborates that of the bakers. Notwithſtanding the economical regulations in private families, for reſtraining the uſe of flour, the conſumption of that article is greater now than it was when it bore but half its preſent price! We recommend theſe *facts* to the ſerious attention of the legiſlature.

Having ſtated this, it will be eaſily conceived that we fully agree with Mr. Young in the following obſervation.

"If the farmers, inſulated as they are and ſcattered over forty millions of acres, are liable by combination, or any other means, to raiſe their corn to an exceſſive price, meaſures ſhould be taken to reduce it, and to ſuch a degree as to make them cautious another time how they awaken and bring into activity the dormant reſources of the country: whatever, therefore, may be the quantity of wheat in hand, every poſſible exertion ought to be made to reduce the price."

The plan which Mr. Y. has long recommended for aſcertaining the population of the country is at length, we are happy to ſay, on the

the eve of accompliſhment; a Bill having been brought into Parliament for that purpoſe; and ſome ſteps have been taken, by Government, for carrying into execution another project of his, for aſcertaining the number of acres, in the kingdom, ſown with wheat. To obtain a knowledge of both these facts is indiſpenſibly neceſſary, in order to aſcertain the difference between the produce and the conſumption. We alſo agree with the author, that millers and mealmen ought to be ſubject to an aſſize as well as bakers. But we cannot admit either that our population can have advanced with ſuch rapidity, as to have encreaſed a *third* in ten years; nor that ſuch encreaſed population is ſufficient to account for the preſent high price of corn; becauſe the average import of foreign wheat, during the war, has very greatly exceeded the average import during peace. Nay, if the accounts we have ſeen are correct, the import of wheat, between September 1799 and September 1800, exceeded the import of the whole ſeven years, immediately preceding the war. The former has been computed at more than *eleven hundred thouſand quarters*; the latter amounted only to *one million, ſixteen thouſand, two hundred and twenty-five quarters!!!**

Of the neceſſity for a general incloſure bill every body is convinced; and Mr. Young contends that the meaſure is practicable. Should it take place, it appears to us, that it would be highly expedient to introduce a clause into the act, compelling all perſons who ſhall have a right of common, to appropriate a given proportion of the land to be incloſed to the growth of wheat, as ſoon as it can be rendered fit for the purpoſe. Landlords ought alſo to introduce a ſimilar clauſe into all their leaſes. The recommendation to aſſign to every labourer in the country ſufficient land for the growth of potatoes for his family, and for the nouriſhment of a cow or two, has our hearty approbation; it is the beſt poſſible ſtimulus to induſtry, and the beſt poſſible means of cheriſhing, at once, a lively ſenſe of gratitude, and a manly ſpirit of independence in that highly uſeful and important claſs of the community. We ſhall conclude our account of this valuable tract with the author's concluding remark, which, we hope, will meet with the attention of the Legiſlature.

"Pariſh mills have often been demanded, and, wherever tried, have been excellent; why not attach pariſh ovens to them, lett to a miller and baker, under articles grounded on the ſame principle as guided the Earl of EGREMONT in his agreement with the Coulterſhaw miller? Where there is water, a water-mill; where none, a wind-mill: where pariſhes are large, by a ſingle pariſh: where ſmall, three or four uniting; and the union to depend on population. In village diſtricts, the pariſhes to deliver corn by weight to the miller, and the baker to ſell bread proportionably to the price

* We muſt here obſerve that the table of imports given by Mr. Young, in P. 92, 93, differs conſiderably from that given in the pamphlet, attributed to Mr. Long, entitled "A Temperate Diſcuſſion of the Cauſes, &c." P. 5.

of

of corn. There do not appear to be any inſuperable difficulties in ſuch a plan, which, if made coercive, would have great effects; but as to leaving it voluntary, it would then be worth neither experiment, detail, nor perſeverance to produce. I do not comprehend the ſyſtem of employing wiſdom, talents, and perſevering induſtry to frame laws, and then leave their acceptance to ignorance, ſtupidity, and negligence: intended for the benefit of one claſs, diſtreſſed by prices; and to be rejected by another, to whom thoſe prices are ſo much profit."

ART. XXXIV. *Thoughts on the preſent Prices of Proviſions, their Cauſes and Remedies; addreſſed to all Ranks of People.* By an independent Gentleman. 8vo. PP. 90. Reynolds, Oxford-Street. 1800.

THE author of this tract is certainly a man of independent mind, and he has exerciſed his independence, in a very laudable manner, in the diſcuſſion of this important queſtion. Though he be certainly miſtaken in ſome of his poſitions and calculations, yet many of his arguments are remarkable for their ſoundneſs and ſtrength. He fully meets, and fairly diſcuſſes, all the objections which have been urged to the meaſures which he propoſes, and is, in general, ſucceſsful in confuting them. The principal points in which he is miſtaken, are, in his ideas, reſpecting the inefficacy of a general incloſure, and his eſtimate of the produce of the two laſt harveſts. On the ſubject of incloſure he conceives, that the additional quantum of corn, which the cultivation of lands now lying waſte would produce, would not be more than equal to the conſumption of the additional population which their incloſure would occaſion; but this could only be true in the caſe, where the lands to be cultivated formed one compact and united tract, whereas they are ſcattered over different parts of the country, ſurrounded with cultivated land, and requiring, for their cultivation, very little more than the exiſting population. As to the produce of the two harveſts; the great deficiency of that of 1799 is now aſcertained beyond the poſſibility of doubt; and we have good reaſon to believe that the produce of the preſent year is ſomething leſs than our average crop. On this point we are inclined to adopt the opinion of a gentleman, an able political economiſt and arithmetician, not apt to form haſty opinions, who has had acceſs to all the information which goverment has received, and who is therefore better qualified to judge, than any other perſon leſs converſant in ſuch matters, or poſſeſſed of more partial intelligence; and his opinion is, that the late crop of wheat has yielded *nineteen twentieths of an average crop.*

Having ſtated all the objections which have come to his knowledge, the author gives ſeparate and diſtinct anſwers to each, which are, for the moſt part ſatisfactory. He admits that ſome of them are, to a certain degree, well founded; but then he demonſtrates the impracticability

bility of removing the grounds of them. On the war, by ſome conſidered, as one cauſe of the ſcarcity ſuppoſed to exiſt, he has the following manly and pertinent remark.

" And with reſpect to the preſſure of war, whilſt the bleſſings of a ſecure and honourable peace muſt be almoſt univerſally allowed, ſurely no one, animated by the ſmalleſt ſpark of genuine patriotiſm, would adviſe the laying of all the honours and all the fortunes of the Britiſh nation at the foot of an inveterate and inſulting foe, through the idle and unfounded hope of inſtant alleviation of the burthens that oppreſs us; a foe, who, as the reward of our humiliation, would but add loſs to loſs, and miſery to miſery, till he cruſhed us beyond the probability of riſing again, and ever more rivaling him in arts or in arms, or in any thing contributing to conſtitute the greatneſs, the power, or the happineſs of a ſtate. This would prove a worſe bargain than that of Eſau; for if he loſt his birthright, he got at leaſt his pottage, whilſt we ſhould loſe both the one and the other in the deſperate ſpeculation, without even the reaſonable chance of any compenſating advantage whatever."

He next inſiſts on the neceſſity of aſcertaining the quantity of corn at preſent in the kingdom, of land ſown with corn, and of all live ſtock and other articles of proviſion; and then propoſes his own remedies, the principal of which are, the eſtabliſhment of public magazines of rice, to be retailed at a price not exceeding 3d. per lb. and the regulation of the prices both of proviſions and agricultural labour, by Magiſtrates aſſembled in their Quarterly Seſſions. He is aware of the clamour which has been raiſed againſt the adoption of a *Maximum*, and therefore he enters into an exact inveſtigation of its nature and probable effects. The *Maximum* has been reprobated very ſtrongly by many as having been the original invention of the French Jacobins, and productive of the moſt fatal conſequences in the place of its birth. But thoſe who preferred this charge had not conſidered for what purpoſe the *Maximum* was eſtabliſhed in France; it was not for promoting a reduction in the price of corn, but for preventing a depreciation of the aſſignats; ſo that the two caſes are totally different.

To the attention of thoſe who ſo ſtrenuouſly contend for the unlimited freedom of commerce, and who ſo ſtrongly object to a *Maximum* as unjuſt in principle and an innovation in practice, we recommend the following facts and inferences, calling upon them at the ſame time, to diſprove the one, and to confute the other—if they can.

" But further, on the ſubject of a maximum, the writer is bold to ſay, that, ſo far from its being a new principle, in our own government, as well as every other in Europe, it has been adopted in certain inſtances, and acknowledged as beneficial. Have not our magiſtrates already a power of fixing harveſt wages; and if they have, why has not one man an equal right to put an arbitrary price upon his labour, as another has upon his commodities? Are not the wages of many trades, as thoſe of taylors, and certain others, fixed by act of parliament?

" What

"What is the aſſize of bread but a maximum? Upon the principle of perfectly free trade, the baker has an equal right with other dealers and manufacturers of proviſions to ſell his commodity at any price he pleaſes.

"But, more than all, where is the principle of free trade in the article of money, that great and univerſal commodity, which, pervading every branch of commercial intercourſe, influences, in a greater or leſſer degree, all the operations of civil ſociety? On what grounds, if this theory be perfect in all its parts, is a man reſtrained by the ſtrongeſt legal coercions from turning his money to the beſt advantage, and fixing his own price upon it? Yet, if he takes more than 5 per cent. per ann. he incurs not only legal penalties, but the infamy of uſurious rapacity into the bargain.

"Has not this limitation extended itſelf to every nation in Europe, and, perhaps, in a certain meaſure, to every civilized and trading nation on the globe, upon principles of practical expediency, forming one of the leading features of all their commercial dealings?"

"Now all the inſtances of maximum given above, are thoſe of a cloſe, ſevere, and narrowly-limited maximum, which muſt, under various circumſtances, be attended with ſingular inconvenience. For to exemplify, how can an artizan or a labourer work for the ſame wages when his proviſions are at double and treble their former price?

"How can a neceſſitous man get money at 5 per cent. however great his wants, when even government ſecurities produce a great deal more?

"Here the hardſhips are apparent, yet the law remains in force, in defiance both of the theory and, in thoſe inſtances, of the practical expedience too. In ſome caſes the inconvenience becomes ſo great as to call for immediate remedy, as in the inſtance of hackney coaches, &c. &c.; had not the fares been lately raiſed by an act of the legiſlature, there would not at this moment have been a ſingle vehicle of that deſcription within the bills of mortality. Upon the ground of a perfect and all pervading theory, the hackney-coachman is as fully juſtified in ſetting an arbitary price upon his fare, as the farmer on his corn or his butter. When a theory is clearly and avowedly deviated from in ſo many inſtances; and when to preſerve it ſacred and untouched in a ſingle one, ſubjects at leaſt one very large part of your whole population, the middle ranks of ſociety, to evident diſtreſs; and conſigns another ſtill much larger portion, the labouring claſs, to famine and deſpair; I ſay, under ſuch circumſtances, the moſt pertinacious adherent to his theory, if not wholly blinded by his partialities, muſt be inclined to ſuſpect ſome fundamental error in it, and liſten at leaſt, with becoming temper and moderation, to the voice that points it out, and recommends an experiment of its violation in a ſingle inſtance, for a chance, at leaſt, of ſaving the whole community from that yawning gulph that opens for its deſtruction. The fact is, the theory is unſound when practically applied in many inſtances, with little elſe to ſupport it than the blinded zeal of its worſhippers.

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"To enter into minute details might be both tedious and unneceſſary; ſuffice it to ſay, the ſyſtem is a monſtrous abortion of the French œconomic ſchool, promulgated by the elder Mirabeau and others of that ſect, and reduced to practice by Turgot, who, promoted in an evil day for the fortunes of France to the direction of her finances, introduced irremediable diſtreſs into every branch of her internal œconomy; and had finally famiſhed one part of the ſtate, and, by corrupting the other from its allegiance and attachment to its ſovereign and all its ancient cuſtoms, overturned the whole fabric of government twenty years before its time, had not his incapacity or ill intention been demonſtrated to the ſatisfaction of his royal maſter, and produced his diſmiſſion. The ſame ſyſtem was afterwards continued down by Condorcet, and, in fact, forms one principal link of the grand Jacobinical chain, by which true freedom, with all its concomitant enjoyments, and every thing that renders a ſtate of civil ſociety preferable to a ſavage one, has been ſince, in ſome countries, bound to the earth.

"Long, very long, may theſe evils be averted from this iſland! but if we once receive wild theories, however plauſibly recommended by the names of a Mirabeau, a Turgot, a Condorcet, or an Adam Smith, as the palladium of our liberties and our happineſs, we admit the horſe of death within our walls, and have only to await, in trembling expectation, the final hour of our deſtinies.

"It is ſeen and acknowledged, then, that this theory is broken through in various inſtances, ſuch as in the fixing a maximum of wages, and of fares, and of the loan of money, and perhaps, on inveſtigation, of many other matters; why, then, ſhould it be conſidered unrepealable as the decrees of fate in the ſingle article of proviſions—that which bears more than all the reſt, in the ratio of a hundred or a thouſand perhaps to one, on the wants and comforts of the whole community at large, and of the lower and labouring claſſes in particular?"

So much has been ſaid of the right of the farmer to withhold his corn from market as long as he pleaſes, (which, as we have before ſhown is tantamount to a right *to ſtarve the public*) and to demand for it as much as he pleaſes, that, notwithſtanding the length of the preceding extract, we cannot refrain from laying before our readers ſome farther remarks of this ſenſible writer on the ſubject.

"In my humble opinion, the producer or proprietor of grain, or other articles of prime neceſſity, has no more than a *limited right* of property in them, not liable to be exerciſed at his entire diſcretion, to the deſtruction, or even material injury, of the community to which he belongs; if he knows not how himſelf to ſet bounds to his avaricious ſpeculations, it is fitting that the law ſhould ſet them for him, and not permit the ſubſtantial intereſt, nay the very exiſtence of a whole people, to be ſacrificed to too ſcrupulous and delicate an attachment to fine-drawn theories concerning proprietary rights, the principle beſide of which has been already violated in ſo many inſtances."

There

There is nothing clearer, according to our conceptions, at leaſt, of juſtice and propriety, than, that national calamity ſhould only be ſuffered to be ſo far productive of perſonal advantage as the neceſſity of the caſe may require; ſo that if the laſt crop produced nineteen twentieths of an average crop, the preſent price ſhould not exceed an average price by more than one-twentieth. But the farmer claims an advantage in his dealings over every other deſcription of trader; an advantage founded in no principle of equity, and only acquieſced in, from an inability, on the part of the public, to reſiſt it. This has not eſcaped the diſcriminating mind, and acute obſervation of our author, who thus places it in a new and ſtrong point of view.

"All commercial and trading undertakings, of every deſcription whatever, are ſubject to occaſional loſſes.

"The merchant experiences them by ſhipwrecks, by fires, by bankruptcies, and a thouſand other accidents; ſometimes to ſo large an amount as to ſink him from the height of affluence to the loweſt ſtate of want and wretchedneſs, even in the courſe of a ſingle day.

"The manufacturer and retailer ſtand under the like predicament; nor is there in fact any one deſcription of men to be found, within the whole circle of civilized ſociety, that is not in a greater or leſſer degree ſubject to contingencies of a like unfortunate complexion; when they occur, the individual either ſinks at once under their preſſure, or uſes his beſt exertions to relieve himſelf from it; but never entertains an idea of throwing the *whole* of it inſtantly from himſelf to others. By gradual and progreſſive efforts he tries to reſtore himſelf to the rank and condition and means he has loſt, without a hope, or almoſt a wiſh, to effect it at once, and in the firſt inſtance, at the expence of his fellows in ſociety.

"Not ſo, however, the farmer; who not only throws the whole burthen of all his loſſes, through bad ſeaſons, immediately on the conſumer, but founds a pretext on thoſe very loſſes themſelves, to better his condition at the expence of the whole ſuffering community, by raiſing his prices in a double, treble, or ſtill greater ratio, with the loſſes ſuſtained.

"If his crops have been diminiſhed an eighth or a tenth, by a bad ſeaſon, there would ſeem no good reaſon why he ſhould not abide his loſs upon the ſame principles with other traders, more eſpecially when it is conſidered that all contingencies of that ordinary and natural deſcription have been already taken into the account of rent, which was fixed at a lower rate for that very reaſon."

Upon the whole, we are diſpoſed to admit the juſtice of the author's concluſion, that a reduction in the price of proviſions is an object of the firſt importance to the country, and that none but the moſt ſolid and inſuperable objections ſhould be allowed to impede its attainment. At all events, the reaſons which he urges are entitled to the moſt ſerious attention of the Legiſlature, to whoſe deciſions the public now look up with an anxious eye.

ART.

ART. XXXV. *A Letter to the Right Honourable Lord Somerville, one of the Lords of his Majeſty's Bedchamber, and late Preſident of the Board of Agriculture, with a View to ſhew the Inutility of the Plans and Reſearches of that Inſtitution, and how it might be employed in others more beneficial. With Remarks on the recent Communications of the Board, and a Review of the Pamphlets of Arthur Young and William Brook, Eſqrs. upon the Preſent High Price of Proviſions.* By a Society of Practical Farmers. 8vo. PP. 148. 3s. Richardson. London.

THE authors of this tract labour hard to impreſs on the public mind the immenſe ſuperiority of *practical* over *theoretical* knowledge; but ſurely, this is a kind of ſelf-evident propoſition, which ſtands in no need either of argument or proof; and there is no deſcription of perſons to whom the remark is ſo applicable as to *farmers*. So far, then, we fully coincide in opinion with the authors; we think, too, with them, that little utility has yet reſulted to the community from the labours of the Board of Agriculture. Nay, we go farther, and ſcruple not to aſſert, that ſome of their endeavours, and, thank Heaven! they have yet been only *endeavours*, have had a direct tendency to do miſchief. We allude particularly to the late reſolution of the Board to direct the attention of the farmers to the aboliti n or commutation of tythes; a meaſure highly reprehenſible, and in which the members of that Board betrayed a diſpoſition to interfere in matters above their comprehenſion, and entirely out of their juriſdiction. Whatever bias LORD CARRINGTON might feel to favour the prejudices of the Diſſenters, in reſpect of tythes, we will tell his Lordſhip that it did not become him, either as a Peer of the Realm, or as Preſident of the Board of Agriculture, to promote the diſcuſſion of ſo ſerious and ſo delicate a queſtion, among a ſet of men, the leaſt qualified to decide on it with juſtice, and the moſt intereſted in giving a wrong deciſion. The property of tythe-holders is as ſacred as any of his Lordſhip's freehold, or *Borough* Property, whether paternal or acquired, and it is juſt as impertinent in the Board of Agriculture to interfere with the one as with the other. His Lordſhip may be more innocently and more profitably employed in the deſtruction of village ale-houſes, or in the removal of voter's habitations, (though we beg to be underſtood not to approve of either of theſe meaſures) and, we hope, the reception which his notable propoſal experienced from a truly enlightened Grand Jury, in one of the Weſtern counties, will have a proper effect upon his mind, and teach him the folly and the danger of commencing an inroad upon property, at the very point at which the French Revolutioniſts began *their* attack upon it, and, through it, upon the Church eſtabliſhment of their Country. On this ſubject theſe *ſoi-diſant* practical farmers think much more wiſely, and much more correctly than his Lordſhip.

"We ſhall only obſerve, that if any change takes place, in the mode of paying the clergy for their ſpiritual labours, we muſt give them

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an *equivalent*, and when that is properly eſtimated and allowed, the landed intereſt will not gain any thing by the change. If you give them leſs than an *equivalent* the change will be unjuſt, their titles being as good as any other to landed property. Any innovation, therefore, which ſhakes the one, will not fail ſoon afterwards to deſtroy the other.

"Landed property has deſcended, and has been bought and ſold for a vaſt ſeries of years, ſubject to that outgoing In the hands of the laity, tythes in kind are paid without grumbling; but whenever a parſon takes the full meaſure to which he is entitled, both the land-holder and the farmer conſpire againſt him. The reaſon appears to us to be, that the clergy rarely get their dues; and, therefore, whenever any one looks ſharp after his intereſt, his conduct excites clamour and ill-blood.

"There are inſtances where the obſtinacy of the farmer prompts him to forego his own intereſt, in nine parts of the produce of his farm, to defeat the parſon of his in the tenth; but this is one of thoſe evils which will correct itſelf. The farmer who purſues ſuch a line of conduct for any length of time, muſt be inevitably ruined; when he will make room for one who will adopt a different line of conduct, and thus profit by the error of his predecessor."

There is one evil, however, reſulting from the numerous publications of the Board of Agriculture, which has eſcaped the notice of this ſociety, viz. that it has diverted the attention of many a practical farmer from the labour of the plough, to the more unprofitable labour of compoſition; it has made every bumpkin an author. In ſhort, the *ne ſutor ultra crepidam* is equally applicable to the Board itſelf, and to its pupils.

Our authors very frequently move out of *their* ſphere, and meddle with ſubjects which they do not underſtand. There are, in their book, many flippant and ſuperficial remarks on the miniſtry and on the war; and the obſervations reſpecting Mr. Roſe and the projected incloſure of the new foreſt, are the compound reſult of ignorance and malice. The inveſtigation of that buſineſs, by the Houſe of Commons, placed it in a very different point of view from that in which theſe authors have laboured to preſent it; and Mr. Roſe's conduct, we are convinced, will ſtand the teſt of the moſt rigid enquiry.

As a glaring inſtance of the groſs ignorance of theſe men, on ſome of the topics, on which they do not heſitate to give a decided opinion, we ſelect the following remark. "We are well aware, that whilſt we are engaged in ſo extenſive a war there cannot be any very large importations of grain." Now we have ſhown, in a former article, that the importation of the laſt year has been equal to the combined importation of ſeveral years previous to the war.

On the ſubject of *gentlemen* farmers, and on ſome other topics, there are many appoſite and juſt reflections; but what credit can be given to the aſſertions and the opinions of men who, in one place ſay, "We cannot help obſerving, that an act for a general incloſure (could it be accompliſhed) *would be totally unneceſſary*;" (P. 3.) and

in another remark, "we perfectly agree with Mr. Young in *the great advantages to be derived from a general inclosure.*" (P. 62.) Our authors freely criticiſe all the productions of all the members of the Board of Agriculture; but they are more fertile in their cenſures, than in their remedies. Their book, however, with all its defects, and they are numerous, may, with the exerciſe of due caution, be read with advantage, by all perſons engaged, we will not ſay, in agricultural *purſuits*, but, in agricultural *ſpeculations*.

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AS the lives of citizens, their honours, and liberties, are frequently endangered, by the tyranny of what prejudice calls law, their imperfect ſecurity would be ſtill farther diminiſhed without the kind aid of certain philanthropic advocates, who, always readily attach themſelves to them by ſympathy of general character and a fee, and who will never abandon the moſt hopeleſs cauſe, although we muſt lament that this ſpirit of patronage to the ſufferings of ſuch citizens is far leſs diffuſed than we might hope to find it, among the profeſſors of the law. Thoſe, who are actuated by its amiable impreſſions, vary their defence of their clients, with great dexterity, according to the circumſtances ariſing out of the caſe; when the particulars of a charge are unfortunately ſuch that ingenuity can form no counter-evidence, and the application of the fact to the law is evidently ſo direct that the ſpecies of logic which they have cultivated to ſuch a finiſhed art can be of no avail to them, they ſuppreſs as far as they are able, all conſideration of the law and the fact, and endeavour to avoid or mitigate a ſentence by eſtabliſhing a good character in favour of the perſon at the bar. This charitable function has been performed by the Monthly Reviewers for Count Zenobio with reſpect to the letter before us. To obtain a hearing for him from the friends of Mr. Pitt, they tell us that he has retracted the epithet "vile," which he formerly applied to him, and to conciliate the national favour to his principles, they bring forward the praiſes he confers on us; "he owns alſo," they inform us "that the Britiſh nation has deſerved well of humanity."

We come now to the cauſes which have rendered them ſo attentive to recommend this letter to general notice. Of theſe the following may be reckoned among the principal; notwithſtanding what is contained in the above citation, he affirms that our mode of making war

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The ſole objects of Count Zenobio, in his letter noted by the Monthly Reviewers, are, in their well known opinions, laudable to urge immediate peace, to abandon the cauſe of the houſe of Bourbon, and to impreſs a conviction of the impolicy of maintaining the preſent bloody conteſt. That body has therefore promoted the circulation of this work, and the principle it contains, by what they themſelves muſt admit to be praiſe, and by the ſuppreſſion of the atrocities above quoted, to the crime of which they have thus become acceſſaries after the fact. The citations from this bad work, pointing out the treaſon it contains againſt our conſtitution of government, againſt every well regulated government in general, pronounce a ſentence againſt it, ſo emphatical that we judge it improper to ſay much more upon it. We ſhall only add, that Count Zenobio was formerly ſent out of this kingdom, under the Alien Bill, though great intereſt, if our recollection do not fail us, was made at the time, by certain members and friends of the Oppoſition, to obtain permiſſion for him to remain here. The event has ſufficiently proved the wiſdom of the precautions taken by the miniſters, and the nature of the patriotiſm diſplayed by their adverſaries. The Count if we may judge from the compilation of falſhoods and treaſon before us, (which, no doubt, will be duly noticed by the Attorney General) is at preſent in the pay of the Corſican uſurper.

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On the ſubject of tythes this moſt learned Doctor deſcants with great vehemence and indignation; he aſcribes to them every poſſible evil, in the agricultural world; he even boldly affirms that they "condemn many parts of Europe to continue a deſart, which, but for that circumſtance, might have been a paradiſe;" we wonder that he had not imputed to them the *fly* in turneps, and the *Smut* in wheat; and we have not a doubt that, had he lived in the middle of the laſt century, the two great calamities of thoſe times, the *fire* and the *plague*, would have been traced to the ſame ſource. We had much to ſay, on this topic; but, here, as in the caſe of Mr. Middleton, we have been anticipated by an intelligent correſpondent, to whoſe laſh we conſign both the author and his critic; ſubjoining only ſome remarks on another part of his book.

Until we undertook to remove the thick film of prejudice from the public eye, to have uttered a ſyllable in depreciation of the character of GENERAL WASHINGTON, would have been deemed little leſs than ſacrilege. But "facts are ſtubborn things," and we have adduced a ſufficient number of theſe to make men think for themſelves, and exerciſe their reaſon, which is all that the advocates for truth can deſire. Whether or no our remarks had eſcaped the obſervation of Dr. Anderſon, we know not; if he had read them, however, he paid but little regard to them, for he here ſtands forth the unqualified euloguiſt of the General, the trumpeter of his fame, proclaiming to the world, with the enthuſiaſm of a Monk hanging over the precious relics of ſome departed ſaint, that he poſſeſſes the invaluable treaſure of ſome letters from General Waſhington, all ſpick and ſpan new, "written with Mr. Waſhington's *own hand*, and here copied with the moſt ſcrupulous accuracy, even to the *italics* as marked by himſelf." Even theſe puerilities we might have paſſed over in ſilence, and have left the Doctor in quiet poſſeſſion of the vaſt *honour* of which he boaſts, in the friendſhip and the correſpondence of the Ex-Preſident, if he had not preſumed to call upon the world to bow down with *reverence* to the idol which he has created for himſelf. "Wherever *great reverence* is due, *malevolence* will be buſy with degrading inſinuations;"—this anticipation of cenſure, this ſecond-ſight ſpecies of knowledge, may be politic, but we ſhall not be deterred, moſt ſapient Doctor, either by this ſtratagem, or by your pretty ſtory, about yourſelf, in which you repreſent yourſelf, ſucceſſively, "like Noah's dove on his firſt ſurvey"—"like Don Quixote in his chamber"—from expoſing your hero to the world in his true colours.

"It is rectitude of mind alone that can ennoble the hero, and elevate him to that ſuperiority among men which ſhould entitle him to the reſpectful homage of future ages." This obſervation the Doctor applies to Waſhington, but, moſt unfortunately for himſelf and his hero, he has choſen, as the principal ground of his eulogy on the public character of the General, his conduct reſpecting France, which diſplays the moſt ſhameful want of rectitude, and the moſt glaring inconſiſtency, as we ſhall preſently demonſtrate. In his letter to the Doctor, we are told, "the General touches upon political ſubjects with

with a degree of animation that certainly was very unuſual with him; and that ſtrongly marks the indignant feeling which the attempt, as he conceived it to be, to deſtroy the independence of the nation, had excited in his boſom." This is no unjuſt account of the General's letter, as will appear from the following extract:—"The unjuſt, ambitious, and intoxicated conduct of France, towards theſe United States has been, and continues to be ſuch, that they muſt be oppoſed by a firm and manly reſiſtance, or we ſhall not only hazard the ſubjugation of our government, but the independence of our nation alſo; both being evidently ſtruck at by a lawleſs, domineering, power who reſpects no rights, and is reſtrained by no treaties when it is found inconvenient to obſerve them." It will eaſily be ſuppoſed that we have nothing to object againſt this deſcription of the conduct of the regicides of France to the government of America; but the want of principle, and the inconſiſtency which we condemn, are diſplayed in the perfect contraſt which this letter exhibits to another letter written by the ſame hand, in the year 1795. That letter, which we ſhall inſert at length, was written at a period when Robeſpiere, and his infernal committee of public deſtruction, had deluged France with blood, and openly violated every principle of public juſtice, and of private ſafety. In ſhort, both at home and abroad, the rulers of France, by their enormities of every kind, had become objects of univerſal execration and abhorrence.

Yet, at this period, General Waſhington did not bluſh to give his decided approbation to the events of the French Revolution, and publicly to glory in its *commencement*, its *progreſs*, and its *iſſue*. This unequivocal avowal of his ſentiments, at that particular epoch, "ignorance cannot miſunderſtand, nor malevolence miſrepreſent;" and it is perfectly clear, that had the French forborne to interfere with the affairs of the United States, to affect, by their intrigues, the power and the intereſts, of Mr. Waſhington, the world would have heard of no change in his ſentiments towards them, nor would he ever have cenſured their conduct, however atrocious and unprincipled, to other powers; it was not till the evil came to his own door, that he raiſed his voice againſt it.

The following letter is an anſwer to one written by Adet the French miniſter, incloſing an addreſs to Congreſs from the Committee of Public *Safety*, dated October 21, 1794.

"PRESIDENT'S ANSWER.

"*Born*, Sir, *in a land of liberty*; having early learned its value; having engaged in a perilous conflict *to defend* it; having in a word devoted the beſt years of my life to ſecure its permanent eſtabliſhment in my own country; my anxious recollections, my ſympathetic feelings, and beſt wiſhes, are irreſiſtibly excited, whenſoever in any country I ſee an oppreſſed nation unfurl the banners of freedom. But above all, the events of the French Revolution have produced the deepeſt ſolicitude, as well as the higheſt admiration. To call your nation brave were to pronounce but common praiſe.